

# THE

## EVANGELICAL REGISTER

DEVOTED TO THE PRINCIPLES OF CHRISTIANITY AS SET FORTH IN THE FORMULATIONS OF THE CHURCHES OF THE NORTH AND OF THE SOUTH, IN THE UNITED STATES.

No. 2. NOVEMBER, 1854.

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Hold fast the form of sound words.

For there are certain men creep in unawares, who work before us, and are damned with condemnation, legally men, turning the grace of God into lasciviousness, and denying the only Lord God, even our Lord Jesus Christ.

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls.

### ALBANY.

PRINTED AND PUBLISHED BY WEBSTER AND WOOD,  
NO. 71 STATE STREET.

Two sheets—48 pages 12 mo.

The *Monitor* is published weekly, except on Sundays, and contains 48 pages of matter. Subscribers are sent, as a part of the List, and those in arrears, who are not permitted, at their own request.

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BY

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nates. Addressed to the members of the Associate Church of  
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Second edition, revised and corrected from the manuscript—  
Price—six pages, with 25 cents for One Dollar.

THE  
**Religious Monitor,**  
OR  
**EVANGELICAL REPOSITORY.**

No. 6.

NOVEMBER, 1826.

VOL. III.

**Original Communications.**

*For the Religious Monitor.*

**THE GLORY OF MINISTERIAL SUCCESS, DUE TO  
GOD ALONE.**

*A Sermon, from MSS. of the late Dr. Shaw, on 1 Cor. iii. 6, 7.*

*(Continued from page 224.)*

"I have planted, Apollos watered; but God gave the increase. So then, neither is he that planted any thing, neither he that watereth; but God that giveth the increase."

II. In the vineyard of our Lord Jesus Christ, his servants have different parts assigned them; the performance of which, constitutes their proper office or business. Our former observation, was intended merely to show, that God is pleased to make use of instruments and means in fulfilling his purposes; and what these were, and are. Our present, is meant to show the adaptation of the instruments to the work, and of the means to the end—whatever be the nature or the portion of service, in which he engages them, and for which he gives them endowments. Thus, he assigns to Paul, the office of a planter; and to Apollos, that of a waterer, in the vineyard of his church. All Christ's accredited servants, indeed, agree in this, that they are *but servants* in his employ: none of them are masters. They are all one, also, as to the general nature of their work, and the great common end they have in view: yet this general unity of character, work, and end, by no means prevents the existence of many specific differences, both as regards service and qualifications. "Our Lord called his own servant, and unto one he gave five talents, to another two, and to another one." Matt. xxv. "They have gifts differing according to the grace given to them." Rom. xii. 6. In the first chapter of the first epistle to the Corinthians, which is wholly devoted to the subject of spiritual men and spiritual gifts, the apostle has converted the human body, (consisting, as you well know, of

numerous members and organs, formed by the great Architect of the universe into a piece of living workmanship of the most exquisite contrivance, structure, harmony and unity,) into a most instructive allegory to set forth the admirable beauty and order of the church of God. Any thing richer or finer than this, was never penned. But so it is, precisely, in the body of Christ; in which, is a similar variety, dependence and unity of members, all "fitly joined together in Christ, and compacted by that which every joint supplieth." Eph. iv. 16. As in the natural body, so in his body the church, Christ has assigned to each individual his station and office, with suitable gifts. The eye occupies its own position, and performs its own office; so does the ear, and so do the hands and the feet. And in the church, apostles, prophets, evangelists, pastors and teachers occupied, each, their own stations, and fulfilled their respective functions. And thus too, did the gifts of healing, of faith, of discerning of spirits, of tongues, of helps and governments, answer their several ends, and produce their specific results. The eye, is not better fitted for seeing, nor the ear for hearing, than these several spiritual offices and gifts are for the ends they were designed to effect. And, as the many members of the body, whilst they answer, each its own special object or end, yet combined—produce one wonderful whole: so the various members of Christ's body united, constitute one glorious superstructure, the delight of heaven and earth, for symmetry, glory, and beauty!

In order to show you by examples, that God assigns different parts or pieces of work, to his different servants; and in doing so, adapts the instrument to the work, we might begin with the instance of Moses. In choosing a leader for his people, he selected neither one of the strawgatherers, nor brickmakers, as he might have done; but one, both in respect of intellectual endowments and moral habits, admirably fitted as an instrument for the great work—a man versed in all the learning and wisdom of Egypt—a man of meekness to bear privations—of benevolence to supply their wants—of courage to face dangers—of wisdom to organise their civil community, and of skill in political economy to manage their domestic and foreign relations.

We might instance the ministry of John the Baptist, and of the Lord himself. In what petrifying terms, did they sometimes address the multitudes that came to hear them! yet their style of address was adapted with the utmost judgment and propriety, to the excessive corruption and profligacy of the Jewish character, in their day. (Luke iii. 7. John ii. 14.) In desperate cases, the severest remedies must be tried. In other cases, when our Lord



used mild persuasion, and winning argument, and assailed his hearers by parable and allegory, in order to reach their understanding through the gate of the imagination, he showed equal regard to the state of his hearers' understandings and heart.

Again, in the selection of the twelve apostles from the humble walks of life, whilst we regard it as a glorious proof that the success of the gospel was not owing to human wisdom or power; but to the power and Spirit of Jehovah, who chooses weak things to confound the mighty, we must at the same time think that there was not less wisdom, than sovereignty displayed in the choice of such men. There was a suitableness in such men for such a work as the Redeemer called them to. Whilst the Holy Ghost, by his miraculous gifts qualified and enabled them to execute their divine mission to the world, their other endowments, qualities, habits of thinking, acting, and expressing themselves, remaining the same as before, rendered them qualified, as instruments, to profit men of similar acquirements, circumstances, modes of thinking, feeling, and speaking, with themselves.

But not only are different classes of instruments, ranking under different general names, adapted to different purposes, but even in instruments of the same class we often meet with greater or less degrees of aptness or efficacy. The telescope, which is an instrument contrived, as you know, for viewing objects at a distance, is often possessed of very different magnitudes and powers. Some of them are of power enough to assist the astronomer in viewing only a few of the largest and nearest of the heavenly bodies which are visible even to the naked eye: others have been erected of such stupendous dimensions and prodigious powers as to enable to observe and prosecute a career of discovery and research in every part of the heavens, and penetrate into remote regions of space, surpassing all calculation and conception, and to develope in the workmanship of his hands, the incomprehensible glory of the Almighty Father of the universe. In like manner, there was not only a difference of talent and work, in respect of Paul who planted, and Apollos who watered; but even in the family of the apostles themselves, the same gifts were conferred in very different degrees. This is intimated in the additional names given to some of them at their first selection. Simon, he surnamed Peter, i. e. a stone, to signify that resolute and patient steadiness and intrepidity of character which he should afterwards display in maintaining, the cause of his Master. The two brothers James and John, he surnamed Boanerges, sons of thunder, intimating that, as in the resistless power of thunder, or of an earthquake, they should bear down

opposition by their inspired preaching and miracles. Heb. xii. 6. Haggai. ii. 6. Peter says, that Paul "wrote his epistles according to the wisdom *given him*;" (2 Pet. iii. 15.) implying some peculiar measure of it. Paul, calls Peter, James and John, "pillars," (Gal. ii. 9.) chief supporters and ornaments of the church; and also, "the greatest apostles. (2 Cor. xi. 5.) Only six of the twelve, viz: Matthew, Paul, Peter, James, John and Jude, have left any of their revelations behind them in writing, whilst the others, it would seem, had none given them for transmission to future ages, and distant nations. It is manifest, therefore, that their Master assigned to each of the apostles different parts to act, and qualified them severally for the allotted service, by suitable measures of illumination and miraculous power.

Had we time to make Paul's individual case the subject of distinct remark, how happily would it both illustrate and prove the adaptation of the instrument to the work, in the economy of divine grace! Called by Jesus in person, and constituted by express commission, (Acts xxvi. 16—18.) the apostle or planter of the Gentile churches by way of eminence, he laboured in that department of the service, more abundantly than all the other apostles. But in order to understand how well he was adapted as an instrument for this most dangerous and difficult service, we must know the state of the heathen world, and what sort of hearers, his audiences were composed of. In the first place, then, in the course of his travels and labours in the heathen world, he met with numbers of his countrymen, who were his bitterest enemies, and who, as the historian remarks, "spoke against the things spoken by Paul, contradicting and blaspheming!" Now, the only weapons with which he could successfully encounter such adversaries, were arguments drawn from the armory of the Old Testament scriptures. In consequence of his learned education as a Jew, being profoundly and accurately versed in the knowledge of the Old Testament, and having, by the Spirit of God, had his mind opened to understand the meaning and application of the ancient oracles, he was fitted to meet the Jews with ability and propriety, on the principles of their own law, and to demonstrate, with convincing clearness and precision, that in embracing the gospel he did not reject their favourite Moses, and venerated prophets, but was their true disciple and interpreter. How well he acquitted himself as an expounder of the law and the prophets, you may judge from one specimen of his expository reasoning in Acts xiii. 13—42. Next, observe the dexterity of his address among Gentiles of every description. Witness his conduct at Lystra, a city of Lycaonia, whose inhabitants were a simple and rude people,

little better than barbarians. Acts xiv. 6—22. On such a people, abstract doctrines, acute argumentation, deep and general reasoning, would have been utterly thrown away. But the apostle's knowledge of human nature, taught him how to approach such persons with the certainty, almost, of success. He treated them like children, as they really were, in understanding. He operated upon their senses and imagination by signs and wonders, which were more effectual, than all arguments, to strike stupid and ignorant idolaters. Having thus arrested their attention and forced their admiration, he preached to them in a plain way upon the vanity of idols, declaring that the works of creation and providence, afford a palpable demonstration, that He who made and preserves all things, is the only proper object of worship.—

Again: view him amongst the Greeks, a people directly the reverse of the former—philosophical, cultivated, and learned; and who “did not so much require a sign, as seek after wisdom.”—1 Cor. i. 22. Accordingly we do not find that at Athens, so famous as the seat of the liberal arts, he wrought a single miracle. Yet even there in the presence of those great and wise men, he appeared armed at every point, and encountered them with weapons drawn from the storehouses of their own literature. For having been born and educated at Tarsus, which excelled, according to some, even Athens itself for philosophy and polite literature, he was as well fitted to meet the Greeks on the ground of their own literature, as the Jews on the subject of the law and the prophets. To show you with what skill and power he acquitted himself here, we must refer you again to the book of the Acts, xvii. 16—34, where you will find his most eloquent oration, which was delivered before the supreme court of Areopagus, before which he was brought as “a setter-forth of strange Gods.” We have no time to analyse it. Behold him, finally, before a Roman governor, notorious for his lust and injustice. Here is a new situation; but the apostle was always ready in mind and speech.—And with such wisdom and power did he insinuate himself into the soul of that great sinner at whose tribunal he stood, that while the prisoner at the bar reasoned, the judge on the bench trembled. Acts xxiv. 25. With wisdom equal to that manifested in all the instances now referred to, this great luminary of the church wrote fourteen epistles for the benefit of all future ages, exhibiting a full system of christian doctrine, and duty, and privilege.

Such, is something of the wisdom, spirit, and manner of the apostle Paul in fulfilling the glorious work of planting the churches of the Redeemer. View him in every situation, and lo! what

talents and acquirements, what knowledge and wisdom, what activity and zeal and prudence, what integrity and honesty, what patience of labour and of suffering, what affection and tenderness of spirit ! What endowments, graces and virtues, are found clustered together in his character ! What a fit instrument to be employed in displaying the banners and spreading the triumphs of Christianity among the nations. I am deeply sensible that without the extraordinary gifts of the Holy Ghost even Paul would have achieved nothing ; for my text says so : yet does not the employment sometimes of weak, and sometimes of powerful instruments show, that the infinite Jehovah is not confined to any one set of instruments, but employs diversities of gifts, as it pleases him, in confounding the wise and strong and mighty of the earth ? Are not his wisdom and sovereignty conspicuous in availing himself of natural means, as well as miraculous gifts, in supplying such a variety, “ distributing to every one severally as he will ? ” And if Paul’s Hebrew and Greek literature were such important auxiliaries to him even in the first age of the church, when the miraculous gifts of the Holy Ghost were poured out in such abundance, how necessary must it be for ministers, now that these gifts have entirely ceased, to qualify themselves for the ministry by a course of painful study and laborious preparation, if they would be useful in the church of God, whether as planters or waterers ? And how happy would it be for the church and the world, if all ministers of the gospel had but such qualifications as Paul had, abstract from the extraordinary gifts of the Spirit, and like him, with similar wisdom, integrity, affection, and heavenly-mindedness, and devotedness, were enabled and inclined to make indefatigable exertions to spread the glad tidings of salvation, to comfort and establish the churches, instead of spending their days in indolence and folly, in projects of ambition and self-aggrandizement, neglecting their own souls, and heedless of the vineyard of the Lord Jesus Christ !

Were we to travel out of the inspired record, we might be able from authentic ecclesiastical documents to show, the wisdom and grace of the Lord Jesus, in giving to the church, from age to age, men of the most various and suitable endowments, wonderfully adapted to the stations in which he places them.

[*To be continued.*]



*For the Religious Monitor.*

A SERMON,  
*On the Duty of Heads of Families.*  
 (Concluded from page 213.)

V. It is the duty of heads of families to converse with their households of divine things; and to see that such a conversation is maintained as becomes the gospel. There are few things which more clearly indicate the prevalence of lukewarmness and apostasy in the present day, than general backwardness to engage in religious conversation. How many, who about every thing else can speak with fluency, spirit and intelligence, if any thing of a religious nature be introduced, are altogether dumb, or so cold and insipid that it is evident the subject is unpleasant. Why should men, professing to be Christians, be so backward? If Christ be indeed first in our hearts, why not first in our words and actions? We are by no means backward with our friends, and especially with our own families, to unbosom ourselves respecting our secular affairs, to tell our sicknesses, our cares, our difficulties, our pleasures and our plans. Have we no diseases of the soul, no spiritual cares, no trials, no temptations, no gracious benefits, no plans of piety or usefulness, of which we may tell them? Or is there less reason to communicate in these things? Or is there less prospect of pleasure or advantage? Alas! we too plainly show that Christ is not as precious as he should be; that we are not disposed to make his service the one thing needful, and to seek *first* the kingdom of God. A pious writer has remarked, that when Christ had spoken to the people in public, he inquired of the disciples when alone, if they understood what had been said, and expounded to them his words. And after his resurrection, as he journeyed with two of them, he opened up the scriptures, and their hearts were made to burn within them. And is not his conduct a noble example to heads of households?—Should they not, in like manner, recall to mind, and explain to their families what has been said by the Lord's servants in public? And would not the Lord's blessing attend such exercises? Would not their hearts be made to burn within them? Would not this be a much better way of spending the Sabbath evening, and a much better evidence that we receive not a dispensation of the grace of God in vain, than useless and sinful trifling, or a conversation about religion, which goes no deeper than externals, about ministers and their manner, or the assembly and their appearance? Would it not be well to introduce questions relating to the doctrines of the word, the duty and exercise of the believer, calling upon the different members of the family to state their

views? Such things are attended to in some families, and they are followed with the happiest effects. It is only when men begin to instruct themselves that they will visibly increase in knowledge. Truth, purchased at much expense of labour and thought, will be much prized and long remembered, while knowledge acquired from books or men, takes but a light hold of the mind, and soon escapes. Nor is it sufficient that these things should be attended to punctually on the Sabbath. We should speak of the law of God in rising up and lying down; we should exhort one another daily. How much influence has the conduct of members of the same family on each other; how many opportunities are daily furnished for cherishing the fear of God and promoting the exercise of grace. And what must be the feelings of those who are not utterly hardened, when daily companions, when brethren, or children, are called away by death, if these opportunities have been neglected? if they have never taken pains to inform them of the nature and necessity of faith in Christ, of the character and exercise of those who are in him; if they have never laboured with them, and prayed for them, that Christ might be formed in their hearts the hope of glory.

VI. It is the duty of heads of families to be an example to their households. Abraham would command his children, and household *after* him, that is, after his example; he would go before, and require them to follow him. Or, if the expression be considered as denoting their succession in respect to time, the same truth is implied, that he would command those who were to fill his place when he was gone, to follow his footsteps in the service of God. The Israelites were commanded to have the words which they taught their children first in their own hearts. Joshua first resolves that himself would serve the Lord, and then his house. David first declares his resolution to walk with a perfect heart in his house at home, and then that those who dwelt with him should walk in a perfect way. And the best instructions and arguments will be vain, unless we commend what we teach by our practice. Hearers of the gospel are always ready to reply to those who reprove them, if they be guilty of the same offences, physicians heal yourselves. And such will be the reply of children and servants to parents and masters. Some of the weakest of Christ's ministers have been more successful than others who have excelled in gifts: and the reason is because their pious example was a better illustration of the nature of the gospel, and a more powerful argument in its favour than the most commanding eloquence, not seconded by the same piety of deportment. For how can we expect men to be convinced by ar-

guments which produce no conviction in him who urges them; how can we expect them to be persuaded by exhortations which are **flighted** in the life of the exhorter. It is when men speak from the heart, and from an heart not merely heated at the time by natural animation, but permanently warm with love and zeal, that the hearts of hearers will be touched with holy affections.—The righteousness of God is revealed not by great powers of mind nor eloquence of speech, but from faith to faith. And the same things are true of the heads of families. Their own piety of deportment is the most important of all their instructions, the most powerful of all their commands, the most severe of all their reproofs, the most convincing of all their arguments, the most winning of all their exhortations. We find some weak fathers having children who are ornaments to religion, while others of gifts far superior train up a seed for the devil; and in general, though other causes may contribute, the difference is chiefly owing to the difference of example. How can a parent or master command a child to pray in secret, if himself neglect secret prayer. How can he enjoin honesty, who defrauds. How can he forbid profanity, who blasphemes. How can he command to walk in any of God's ways, who walks not in these ways himself. Moreover, he who transgresses one law is guilty of all, and he lays a snare for himself and others to fall into every iniquity. If the parent be dishonest, or intemperate, or profane, he not only lays a temptation before his household to follow him in these things, but to make these sins pleas for every other to which they may be inclined. The natural consequence of any vice in the parent, is to destroy his authority and diminish the odium of vice in general; his children will be ready to say that many other things are not worse than what they have observed in him; they will be ready to deny in their hearts the truth of religion, and cast off the fear both of their earthly and heavenly father. If then you would have your household attend to the duties of religion, go before them, and see that you walk in all things so circumspectly that they will find nothing with which to excuse themselves, or upbraid you as inconsistent with your profession. As in the things of the world, when you wish to instruct them to plough, to sow, to reap, or do any manner of work, you do not merely tell them how it is done, but show them by example. So let them see by your lives, as well as by your instructions, what it is to be a Christian.

#### CONCLUSION.

Having considered some of the most important duties incumbent on the heads of families, I shall conclude with a word to parents and children.

I. To godly parents. Let me urge you to follow the example of faithful Abraham. Remember that it is a duty which God requires, and which you have solemnly engaged to perform, "to bring up your children in the nurture and admonition of the Lord." To you the care of their immortal souls has been entrusted; and of you, if they be lost, their blood may be required.—There are indeed many difficulties attending the faithful discharge of your duty; but there are more promises to encourage than difficulties to alarm. Are you insufficient? yet there is a sufficiency of grace. Are the labours great? so are the rewards. "Train up a child in the way in which he should go, and when he is old he will not depart from it." "I will pour out my Spirit upon your seed, and my blessing upon your offspring. For the promise is to you and to your children." Godly parents may, through negligence, have ungodly children; and sometimes their faithfulness may not be rewarded with success. Yet in general where the means are diligently used, the blessing will follow; and if not, their labours will return home to their own bosoms. The seed sown does not always produce fruit; yet there is so general a connexion between sowing, and reaping, that we are encouraged to sow; and there is as general a connexion between sowing, the seeds of instruction in the minds of children and their conversion to God. Parents cannot give grace, but in the diligent use of the means they have good grounds to hope that it will be given. Through your negligence souls may be lost—through your faithfulness, they may be saved. And should not these considerations urge you to use all diligence, seeking first the kingdom of God for you and yours. Alas! of what consequence will it be to you or to your children when you die, that you can give them rich inheritances, and leave them happy and respectable in the world, if you leave them strangers to grace, the children of wrath, the heirs of hell; soon to blaspheme the name of God, to curse their careless parents, and gnaw their tongues in the anguish of eternal despair. Train up your children in the ways of God, and though you leave them nothing of the world, they will have the best security against want and infamy; and having grace, whatever else they lack, they will have all things and abound. Train them up in the ways of God, and they will be property indeed; their hearts will be bound to you in the strongest bonds, they will bless you while you live, and revere your memory when you are dead; they will be an honour to their country, to the church, to Christ, and to you. And in the day of the Lord, you may come forward like your great Redeemer, and say, "Lo, here am I and the children which the Lord hath given me." You



may, like Abraham, be the means of transmitting down to many generations the knowledge and the fear of God. Parents may be extensively useful or hurtful long after death. Your children's children, to the latest ages, may have reason to bless God that you were their parents; or to mourn over the curse of God which your carelessness has entailed upon them. Think not then, as you value your own peace, your own souls—as you value the present and eternal interests of those who are your own flesh—think not, as you value the good of Zion, and the glory of God, that you can labour or pray too much or too earnestly to save your own souls and the souls of your children.

II. To parents who are ungodly and neglectful of their duty.—How would you be grieved to find your children guilty of crimes which would render them a disgrace to you; and are you not grieved to find them guilty of crimes which dishonour God?—How would you be grieved to find them poor in the things of the world; and are you not grieved to find them poor and perishing in the things of eternity? How would you grieve to find them afflicted with a loathsome and mortal disease in their bodies; and are you not grieved to find them afflicted with that disease of sin which is more loathsome than nature's greatest abominations, more dreadful than her most awful plagues, and which is fast hurrying them on to the second, the eternal death? Is it not enough to destroy yourselves, will you destroy your offspring also? How was the rich man grieved at the prospect of his brethren's coming to that place of torment, where he was already enduring the wrath of God? How much more will it add to your misery to find your children there, and there by your neglect?—It is an awful thought to go down to hell with all our own guilt upon our heads; how much more, charged with the sins of others, and guilty of the blood of souls. Think how you can endure it, when the wrath of God will be kindled against you, when conscience, and devils, and the fruit of your own bodies will upbraid you. Is it so, that you fear not God with your house—that you call not on his name? Think of that awful imprecation, "Pour out thy fury upon the heathen who know thee not, and upon the families which call not on thy name." You live in a Christian land, and perhaps boast the christian name, but God ranks you among the heathen. He will punish you in his fury, in the fierceness of his wrath, and he will pour it out upon you in all its fullness. And every morning when you arise and go forth to work, every evening when you retire to repose, without calling upon his name, you do virtually challenge God to do as he has said.—You practically defy the Lord of hosts. The prayer of your con-

duct is, Lord pour out thy vengeance upon me. O bethink yourselves in time, lest that threatening be accomplished to your everlasting confusion. "When I called, ye refused; when I stretched out my hand, no man regarded. Then they shall call on me, but I will not answer; they shall seek me early, but they shall not find me." God will at last render to men according to their works; he will do to them as they have done to him. Those who set at nought his counsel, he will laugh at their calamity; those who would none of his reproofs, he will mock when their fear cometh; those who would not hear when he called on them, he will not hear when they call on him. The wicked must at last eat of the fruit of their own way, and be filled with their own devices. Are you convinced that it is your duty to serve the Lord with your house? Delay not. This very night commence the duty. In the name of our Great Master I charge you to do it; and warn you, that if you neglect it, this very night your souls may be required: and where then will be your resolutions of amendment? What will be your eternal state? Lay aside all your excuses, conquer the reluctance of your hearts, break through all difficulties. The first attempt will be a mighty effort, but it will almost insure the victory. Those things which at first discourage, will soon be of small moment. In a little time, if rightly engaged, the manner of performance will give you little trouble; your great concern will be about the heart. But the longer you delay, the more your embarrassments will increase. And every call to duty which you resist, renders it more probable that the next, and the next, and the last, will be refused, and that the soul must perish. If then you would ever be wise, ever be saved, now is the accepted time. And let it now be the sincere, and the firm purpose of your hearts, that whatever others may do, as for you and your houses, you will serve the Lord.

III. To the children of pious parents. Bless God for this great mercy, that you were not born of heathens, of hypocrites, or infidels, who would have trained you up in those ways which lead down to death. And see that this mercy, through its abuse, does not bring upon you double condemnation. You are soon to fill the places of your parents; on you the hopes of the church especially depend; you are to be the race to teach those who succeed you; by you the character of Zion may be affected for ages to come. Let me therefore urge you to remember and fear your Creator. If it be the duty of your parents to command you in the way of the Lord, it is equally your duty to submit, and to walk in these ways. God requires you to serve him. You have much need of religion to guard you against the strong corrup-

tions of your nature, the enticements of sinners, the allurements of the world, and the devices of Satan. You are under strong obligations, not only from the law of God, but from the authority, instructions and example of your parents. See then that you follow their footsteps. Count their well-meant severity, kindness; honour them for their faithfulness, encourage them by compliance. Harken to their counsels, respect their age and experience, bear with their infirmities, resist not rudely their prejudices. Even when confident that they err, depart not from their ways farther than compelled by conscience. Grieve not their hearts whose hearts are bound up in your welfare, whose labours have been devoted to your support, whose treasures have been expended for your comfort, whose prayers have daily ascended to God for your salvation. Remember that these prayers will either be answered in your conversion to God, or in fearful wrath. Parents have a special care of their offspring, and a great influence over their conduct; and children have a great influence over their parents, though they do not often perceive it. How many a parent finds himself discouraged, in attending to his duty, by the carelessness of his household. Who would be encouraged to sow from year to year, where thorns and briars were the only product of his labours? Who can be encouraged in sowing the seeds of instruction among men, where he sees them only producing fruit unto death? Who can pray with an heart overflowing with love and desire, when all around him are overcome with sleep? How many parents not only become disheartened in the religious education of their children on account of their persevering obstinacy and blindness, but give up, themselves, with the duties of religion. How many are driven by this temptation to shameful courses of iniquity, the guilt of which must rest on the heads of their children. On the other hand, how many parents have been spurred on in the pursuit of knowledge by the inquiries of their children, and have delighted to seek for wisdom that they might impart it to them. How many have found their hearts warmed in prayer by the confidence that the hearts of their children go with them. How many have found their hands strengthened, their faith and love increased, by discovering that their labour has not been in vain in the Lord. As then, my young friends, you value the peace of your parents, as you would see them prospering in a life of holiness, and enjoying the comforts of the Spirit, as you would see them depart in peace, and look on their graves without heart-burning anguish, as you regard your own best interests, hear the instruction of the father, and forsake not the law of the mother. If you despise their

counsels and neglect their comfort, with what shame and bitterness of soul will you mourn at the last, and say, "How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!"

IV. To the children of ungodly parents. If you have not copied their example—if, like the son of the wicked Jeroboam, there be good things found in you—what reason have you to bless God, who has saved you from the dangers to which you were exposed; what grounds to adore his free and sovereign grace, who chose you under so many disadvantages, rather than many of whom better things were expected. Be not cast down because of the sins of your parents, for if you have truly turned from their evil ways, the child may be involved in the judgments, but shall not bear the sin of the father. Pray for your parents, and so far as consistent with that modest and dutiful conduct, from which neither their ungodliness nor your grace releases you, labour with them that God may give them repentance, and that you may have the rare and distinguished honour of being the spiritual fathers of the fathers of your flesh. And if ever placed at the head of an household, warned by the evil example of your parents, make it your great concern to command your children in the way of the Lord. / But if yet following the example of ungodly parents, remember that their conduct will not be an excuse for yours; that by approving of their ways you add their iniquity to your own, and it becomes your crime to be the seed of evil doers. Remember that though your parents may indulge you in sin, God does not allow it; and though they may permit it to pass with impunity, he will not. Remember that those who keep and encourage you in sin, will be able to give you no help in the day of God, when the deluge of his wrath will overflow the wicked and sweep away the refuges of lies. O, be warned to flee from that wrath which is to come! The promise is especially to the righteous and their children; but it is also to you, to those who are afar off, to as many as the Lord shall call. Arise then, and come, for lo, he calleth you, whosoever you be, the Lord, and not man, calleth you. The preacher may not know you, may not intend you; but God knows you, and intends each of you; be not then disobedient to the heavenly admonition. If they escaped not who refused him that spake on earth, if he that despised Moses' law died without mercy, how shall we escape? how surely and how severely shall we suffer, if we refuse the Lord Jesus, who speaks to us, who is even now by his servants speaking to us from heaven! Let us hear, that we may live; and



may God give unto each of us grace to keep his way, and to labour in our respective places to bring souls to Christ, that having turned many to righteousness, we may hide a multitude of sins, and shine as the stars for ever and ever.

T. B.

J. L. Beveridge

[We would earnestly call the attention of the Associate Church and of our correspondents to the subject of the following paper. It is all important to the interests of the church in general, and of smaller congregations in particular. Many of these, with a little assistance from a fund such as that proposed, would be able to support a settled ministry among them; without which, their ability to do so is constantly decreasing; and having perhaps only a few days supply in the course of the year, they are exposed a prey to every invader, and the knowledge of, and regard for secession principles must decline. A general contribution of such a kind as can be made without effort by every individual, and continued without wearying, would be of incalculable advantage to the destitute portions of our church. Were such a contribution made every year, in *every congregation*, it would be made in *all* with greater zeal and alacrity; for where only a *few* engage in it, these few are constantly discouraged by the reflection, that theirs will be of comparatively little benefit. We hope that Presbyteries will call the attention of congregations to the measure, and that every congregation will pledge themselves to their respective Presbyteries to co-operate in any general plan which the Synod may see fit to recommend, and that a report to this effect will be made from every Presbytery to Synod, at their next meeting. In the mean time, any proper hints for the maturing a plan, or for explaining or enforcing its importance, will be gladly received, and published in the Monitor.—*Ed.*]

### LETTER TO THE EDITOR.

MR. EDITOR—

In the 52d page of the June No. I see that the plans which have been hitherto devised for raising funds in the Associate Church to defray the expense of missions, have failed of success; and that the Synod, at their meeting, in May last, found it necessary to appoint a committee to devise, if possible, a more efficient plan for this purpose.

I know not any subject which ought to interest the Christian's heart more than that of missions, when conducted on the scriptural plan. The glory of free grace, the edification of saints, the conversion of sinners, the instruction of youth in the truths of Revelation, and the restraining of the vicious, depend on the preaching of the gospel as a means; and, while the present state of things continues, the preaching of the gospel will have a similar dependence on *funds*. This ought to call the attention of all who sincerely desire to promote these valuable purposes, to the state of the funds as the *ways* and *means*.

I am not convinced, sir, that the greatest difficulty in raising adequate funds is either the want of *ability*, or of proper expedients for collecting. When I consider the immense sums that are raised throughout the christian world, from the very smallest resources, I cannot believe that either is the cause. If the people of the Associate church had the same *desire to contribute* or the same degree of *zeal in their cause* which is manifested by thousands of societies in the present day, the Associate Synod would be able to give constant sermon to every place at present applying for it.

A disposition to contribute to the spread of the gospel is *God's gift*. Until this truth have its own proper weight on our plans we cannot reasonably expect them to prosper. David was fully aware of this when he said, "But who am I, or what is my people, that we should be able to offer so willingly after this sort, for all things come of thee, and of thine own have we given thee." 1 Chron. xxix. 14.

Had we and the people amongst whom we live this gift, funds for the said purpose would be most abundant. We may see a proof of this remark in the abundance offered for the construction of the tabernacle, which had to be restrained as too much. That contribution was made by "Every one whose *heart* stirred him up, and whose *spirit* made him willing." Exod. xxxv. 21. All the world knows with what alacrity money is contributed to any object, no matter what, when the *heart* stirs up and the *spirit* makes willing. A thousand shifts will be made then, rather than be behind. Did you ever hear of a *Theatre* standing long unfinished for want of funds? How many extensive projects are there accomplished with despatch, year after year; turnpikes, canals, academies, colleges, and churches? Could you, sir, have at your disposal a sum equal to the cost of the *superfluities in dress* used within the bounds of the Associate Church, (and I am sure they are nothing uncommon.) You could easily support 100 ministers, which is almost double the number employed at present. The 37th, 38th and 39th pages of your June No. make statements which ought to convince the dullest that *disposition only* is wanting.

I would propose, therefore, that, as this disposition is not a native in the depraved heart, prayer should constantly be made to Him who has the heart in his hand, that he would stir it up, and make the spirit willing; that the Christian, when he retires into his closet—the father, when he gathers his family around him—and the minister, when he enters the pulpit—and, if there be still a few, as I hope there are, who "fear the Lord, and meet to speak often one to another"—that they should lay this constantly before him.

Farther—a permanent plan for raising funds should contemplate the interest of the contributors themselves. Disinterested benevolence has no existence in God's creation, except in the metaphysics of some philosophical divines, and therefore all expectations of help from its exertions must be disappointed. This has not perhaps been sufficiently attended to. The interest of contributors has been too remotely connected with the object which they were called on to support. Their obligation to support the ordinances of the gospel among themselves, has therefore stood in the way of their doing any thing to send them abroad. Let then the interest of the contributors be a distinct and visible part of your plan, if you wish to succeed.

*Let every congregation, settled and vacant, which pays into your fund, and only they, be entitled to receive assistance out of it, when they become unable of themselves to support gospel ordinances.*—In order to create a fund for this purpose, it would be necessary that congregations should contribute for a certain time, or the sum required in that time, before they could be entitled to receive any thing out. I shall say three years, more or less. Each congregation willing to contribute, ought to fix a certain sum which they will pay annually, according to the number of communicants. For example—50 cents per communicant, more or less, as themselves may find expedient. Farther—I would say, if a congregation, after becoming a contributor, should fall in arrears to a certain amount, say the amount of three years, it should forfeit its title to the fund, until renewed as at first. Let the proportion of assistance to be given be regulated by the number of congregations depending on the fund at the time, and the rate at which they have respectively paid in. Let the congregation needing help, apply through the medium of its own Presbytery; who shall make a special inquiry into its circumstances; and if they appear to Presbytery to justify the application, it shall present their claim to Synod. These, and similar points, would have to be determined by judicial enactment, and due pains taken to make the plan understood before putting it into operation.

I shall only add, in the way of planning, that public begging requires a particular talent, which all men and women do not possess. Special care should be taken to appoint such only as have a talent for this business. If a congregation, or session, appoint a person to it who is naturally of a modest and reserved turn, and who would perhaps give a dollar out of his own pocket, rather than hear his own voice asking a cent from his neighbour; they ought neither to be surprised nor offended, if he puts off to

the last, setting out on this business; and if he be very unsuccessful when he does.

I am not so vain as to expect, sir, that this method will be much more successful than others tried already, or that its intrinsic merits entitle it to much attention; but if it shall draw the attention of some able correspondent to the subject, and something more worthy of adoption shall be produced, my labour will not be lost. This much may however be said, that the plan now proposed does not appear of itself to be impracticable. It is in the power of the smallest society to give *something*. The assistance which the weak would receive in this way would come from the strong. And is not this expressly their duty? "He that hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in that man." And surely, when it is not *one*, but *many*, standing in need, not of provision for the body, but the soul—not for time, but eternity—the case is much stronger. The assistance which the needy would in this way receive, would in some degree be the fruit of their own industry in contributing to the fund: if they sowed sparingly, they would reap sparingly; but if they sowed bountifully, they would reap bountifully. Would not this, therefore, be an honourable way? Weak congregations, by paying into such a fund, would be laying up much more for the time of need, than their contributions would amount to. Would it not, therefore, be an economical way. To show what might be done—

Were each communicant in the Associate church, as per statistical table, which must be far below the real number, to contribute *one cent a week* it would amount in three years (the term supposed ere they would be entitled to receive any thing,) to the sum of \$13,932, the interest of which at six per cent, \$835 92 added to the annual subscription, would be \$5479 92. Suppose that \$200 would enable each congregation entitled to this fund, to pay for constant sermon, this *one cent a week* would secure (so far as money can,) constant sermon to 27 congregations! Who can tell the amount of good to the many thousands of old and young! !

Were such a plan in operation we might reasonably suppose that it would be a motive to some to hold by their profession, to others to endeavour to organise themselves into a regular society, and to societies already organised it would be an encouragement to exert themselves to obtain a settlement. It might facilitate the division of large congregations where that measure might be deemed necessary and expedient. It might be some encouragement to young men to come forward to the ministry, as it would



multiply opportunities of serving the gospel cause, and also the means of support. While they ought not to enter the ministry for filthy lucre's sake but of a ready mind, neither are they to expect miracles to support them. It might also enable some already in the ministry to devote their time and talents exclusively to the duties of their office, who are, in present circumstances, obliged to attend to other pursuits.

It is surely much to be regretted that when opportunities of extending the influences of a scriptural profession are multiplying beyond any precedent in the history of the Associate church, that the Synod should be without both the men and the money necessary to embrace them. The Associate Presbytery of Cambridge at its recent meeting in September, had petitions from four new places, for a supply of sermon. Perhaps there is not an individual in communion with our church, who would not acknowledge it to be his or her duty to bring the situations of these four places before the throne of grace, and without hesitation essay the duty itself; and does not this infer an obligation equally strong to keep every cent we can spare over necessary purposes, in order to send them the blessing we pray for. I shall in conclusion only ask you, sir, to consider in what light Jehovah can view those persons who every day perhaps pray to him to bless a testimony for truth; to spread the gospel to the utmost ends of the earth; to send ministers to break the bread of life in destitute places, &c. and who are every day contriving how they may gratify their own taste, and aggrandise their own families, but who cannot contrive in a *whole year* to contribute a dollar to aid in spreading the gospel? Can he put them among the children? No; but with that hateful group of ice-hearted pretenders, who can say over human misery, "be warm, be ye clothed," but move not a finger to relieve them. How do these persons mean that God should answer their petitions? By creating money to the poor people, or an order of preachers who can live upon wind? Or in the same manner that he answers petitions for a plentiful crop? Which? Let conscience speak. "Any way he pleases, provided he do not trouble me." Over this we can only weep and pray with the prophet, "Nothing will come upon the land of my people but briars and thorns; until the Spirit be poured out from on high." May the Great Head of the church hasten this blessed effusion; then will the desert become a fruitful field and the fruitful field be counted for a forest; and not before, for it is "Not by might nor by power but by my Spirit saith the Lord."

Sir, your obedient servant,

EGO.

## Selections.

### UNSCRIPTURAL FORBEARANCE, AND THE NO-CREED SYSTEM ILLUSTRATED;

Extracted from "TRANSATLANTIC RECOLLECTIONS," published in the  
*Christian Advocate.*

Properly speaking, there are four denominations of Presbyterians in Ireland—the Synod of Ulster; the Southern Association; the Associate\* Synod of Ireland; and the Covenanted or Reformed Presbyterians, who trace their original to the Waldenses.

Concerning the Southern Association we know very little, with this exception, that it is generally supposed in the north to be Arian; but whether it deserves this appellation as a body, or has got it in consequence of distinguished individuals belonging to it, who hold these sentiments, we will not take it upon us to say; though, for our part, we do conscientiously think, and unhesitatingly say, that any body which permits its members, or any of them, to proclaim and vindicate a doctrine contrary to its standards, does in this world deserve the stigma attached to those who avow such doctrine, and certainly will not be held guiltless before God. We would say with the poet—

"He who *allows* oppression, shares the crime."

On this subject we are not left to conjecture, or to grope our way through darkness; for the Great Head of the church has commanded us, saying, "Come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing."—I confess freely, that I am one of those who would think that I was polluting the mantle of charity, by covering with it the clean and the unclean. And perhaps this is one of the most effectual ways, in which the great adversary can injure the church of the living God. A brother sees something wrong in our standards of doctrine—he is too zealous and conscientious not to declare it wrong; but, yet he is a brother, and better that the ark of the covenant should get a *little* wrong touch, than that a *good brother*, who sets at nought his fathers and his brethren without hesitation, should be dealt with fully and fairly and fearlessly! Out upon such tender-heartedness say I; "let God be true and every

\* We take the liberty to correct a small mistake of the author of the "*Recollections*," by striking out the word "Reformed," there being no religious body in Ireland known by the name of the "Associate Reformed Synod."—The denomination intended is a branch of the Southern Secession Church, which in Ireland as well as in Scotland was divided into the Burgher and Anti-burgher Societies. About nine years ago a Union was formed between these two bodies; and they are now known by the designation of "The United Associate Synod of Ireland."—ED. REL. MON.

man a liar;" let *right* continue to be *right*, no matter who says it is wrong. If we are not assured that our doctrines and standards are according to the word of God, why let us be very cautious in awarding censure to those who gainsay them, until by diligent and prayerful research we find out what is truth; but, on the contrary, if we have confidence in them, let us act so as to keep them pure, uncontaminated, and unadulterated. Against the practice so generally prevailing of permitting those to remain within the pale of our church who are opposed to our standards of doctrine and discipline, too strong a protest cannot be entered. I am the more particular on this subject, because I have seen and witnessed the effects of such dereliction. And I will now show you how far this unhallowed lenity, this kindness to a brother at the expense of being unfaithful to Christ, carried a respectable section of the church. I am sorry that I can say so little concerning the Presbyterians known by the name of the Southern Association, especially as connected with their reputed Arianism. This much I do know, that they and the "Presbytery of Antrim," a body of avowed Arians, are upon the best terms; and indeed the General Synod of Ulster recognise them so far, at least, as to admit them freely into their pulpits.

A number of years have now elapsed, and their transactions are long ago recorded in heaven, since certain members of the General Synod of Ulster, in the north of Ireland, complained that their *consciences* were grieved and burdened, by reason of being obliged to adopt "a Confession of Faith." They spoke fluently and pathetically, and they spoke with effect, on the hardship of being *necessitated* to adopt a human and therefore a fallible Confession of Faith, when they had the Holy Scriptures, in all their fulness and purity, to which they were willing at any time to subscribe. Neither, they observed, did those unerring records of heaven require or impose such a duty upon them; and surely it was hard that brethren should impose a task upon their consciences which was not required by the law of God, and which to them was difficult to bear. They did not wish to be understood as insinuating any disrespect to the Synod's Confession of Faith, or that it contained a single doctrine which was not to be found in the Bible; but the Bible was the religion of Protestants, and by the Bible alone they wished to be bound. To say the least, the Confession of Faith was useless; and in some cases it might be injurious. If it contained nothing but what the Bible contained, where was its use? And if it contained less or more, its tendency was damnable, the Scriptures being the judge. And who! oh who! dare say, that man, partial, ignorant, fallible

man, could compile any synopsis which would exactly embody the mind of the Spirit of God? Looking upon it in this light, then, they believed, nay, they were assured, that their brethren in Christ Jesus would not impose upon them as a duty, what must of necessity grieve their consciences, and perhaps endanger their final salvation; especially as they adhered to the doctrines and discipline of the Presbyterian Church.

The appeal was too much for the Synod. Some of its most guileless and holy members took the part of the appellants.—They indeed revered, and ever should revere, and hold by the “Confession of Faith,” as the palladium of their church’s safety and glory. They thought, indeed, that there was illogical reasoning in their brethren’s arguments; but since they held the same faith, and pledged themselves to support the same church government, and since their consciences were so laudably tender—for it was certainly a laudable tenderness to be afraid of adding to or deducting from the word of God—and since they were willing to pledge themselves to admit none but such as should be Presbyterians in doctrine and discipline into the church, they would move, “that it should be voluntary with the respective Presbyteries of the Synod, to require their candidates to subscribe or not to the Confession of Faith. This, after some debate, was carried, at least in substance; and from that time until lately, the Synod was divided into *subscribing* and *non-subscribing* Presbyteries.

But what was the result of this? Oh! it is a tearful tale, but it is a true one, that *Arianism* and *Socinianism*, and, indeed, the admission of every error into the church, was the consequence. Yes, and some of the very men too who pleaded so warmly for the exemption, because their consciences forsooth were so tender, were at that moment *Arians* and *Arminians* in their heart. Immediately after it was known that such a Presbytery was a non-subscribing one, the heterodox of all kinds and grades flocked to it, and as *they believed the Bible*, and were willing to subscribe to all its doctrines, they were admitted without controversy, however gross or erroneous were their sentiments. But great as was the defection, there were many men in the Synod, and several Presbyteries, that did not “bow the knee to Baal,” and, for the sake of those, God was pleased to continue to be merciful to them. It is supposed that the “Presbytery of Antrim,” a body avowedly Arian, had a hand behind the scenes, in bringing about the above event. Hence, the non-subscribers began to be looked upon by them as brethren; the licentiates of those Presbyteries began to be eligible to the congregations of the Arian Presbytery; and, finally, they became so bold as to avow heresy in almost all

its forms. Their boldness, however, was fatal to them; for when "the enemy began to come in like a flood, the Spirit of the Lord lifted up a standard against him." After things had remained in this situation for some years, Dr. Bruce, of Belfast, famous for his talents and erudition, but infamous for his heretical opinions, published a volume of Sermons, in the introduction of which he exultingly announced, that "Arianism was making slow but certain progress in the Synod of Ulster."

This scandalous charge immediately fired the zeal of the orthodox party; they came out the very next Synod in their might, or rather in the might of their God and of his Christ, and they not only carried a motion, giving the lie direct to Dr. Bruce's assertion, but repealed their former law, which gave permission to Presbyteries to omit at discretion a subscription to the "Confession of Faith."

I believed, at the time this privilege was granted, that its tendency would be fatal, and subversive of the peace and purity of the church; but some did not think so, and were willing to try it, who have since seen their error, and have deeply repented of their concession. This, then, is "an evil under the sun," which I have seen in my own days; and I have simply related it as I have seen it. I do not pretend to say that it is calculated to teach us any thing more important, than if I had informed you that the consequence of a child's putting his hand into the fire was—that he got it burned; for me the event, in either case, was equally to be expected; and yet I thought it proper to record it among my Recollections, as at least a memorable era in the Irish Synod.

Presbyterianism in Scotland and in the north of Ireland, is substantially the same, though differing in many respects widely, from Presbyterianism in this country. I wish to be understood, particularly in what I shall say in future upon this subject, as having reference to the "Associate Synod of Ireland." This body comprised something more than one hundred congregations, at the period to which these Recollections allude; to which they have added since, by missionary exertions perhaps ten or twelve others, eight of which have already settled and installed Pastors. In this Synod there is *nothing* preached but the doctrines of the Confession of Faith. Its most critical and insidious enemy might travel from congregation to congregation through all its bounds, and I would defy him to say, that there was *one* man unfaithful to the standards of his church. The doctrine which he would hear from one pulpit, he would hear echoed and re-echoed in all its fulness and purity from all. It differs then from this country in this—that you will not hear *Hopkinsianism* here, *Arminianism*



there, and *Calvinism* in a third place; but in all and each, the pure and simple doctrines of the New Testament. This is the difference as to the preachers. As to the people, there is still a greater difference. Brought up from infancy to know and respect religion, its doctrines are familiar to them, and these doctrines, as might be expected, they love just in proportion to their knowledge of them. Hence, no sermonizing is so popular as that which enlightens while it feeds, and feeds while it enlightens the soul. They literally love to hear the strictest doctrine of the church, however humiliating to human pride, in its plainest garb. So much is this a fact, that I do conscientiously believe that no sermon would be so popular with them, as an able and lucid exposition of the peculiar and discriminating doctrines of grace.— Their motives in going to church seem, in some measure, essentially different from many who belong to the Presbyterian congregations of America. Their primary motive is, to render thanks to God for the mercies of the past; to lament their iniquities, and to implore their Heavenly Father, for Christ's sake, to pardon what his pure eyes have seen amiss; and to grant them spiritual strength to guide and direct them in future. As subordinate to this, they go to receive spiritual information. They expect their minister to be a man "mighty in the scriptures," able to unfold their doctrines, and to deduce those practical lessons from them, which are so cheering and consolatory to the drooping spirit; and hence they go as *learners* to receive *information*. Nothing is less expected than a sermon to arouse the feelings, without enlightening the understanding: in fact, they are Christianized, if I may so speak, not by the instrumentality of *sound*, but *sense*. It is not merely the passions, but the whole man that is influenced; and hence, he continues to be what he professes, after his feelings have subsided. It is true, they may not be enabled to say, that on such a spot, and in such an hour, they became "Sons of God;" though they believe they are such, and they pray and strive to continue such. It is the "witness of the Spirit," and not of time and place, upon which they depend, as a proof that they "have passed from death unto life." It is the state of the *soul*, and not of *feelings*, which may be only corporeal, upon which they build their dearest expectations. Hence, it is an occurrence, so rare as hardly to afford an exception to the general rule, to hear of heresy getting among them, or of one of them turning from the doctrines of the church. So remarkably is this the case, that no sect has ever been able to get a footing among them that held a different doctrine. You might as well try to make the multiflora bloom and blossom upon the unshel-

tered top of the Andes, as to propagate Arminianism, or Arianism, or even Hopkinsianism, among the *Irish Seceders*. On this subject I speak advisedly, deliberately, and knowingly.

I trust I shall not be understood as meaning, even by implication, that the ministers in this country are generally dispensers of that airy and inflammatory aliment, which stimulates the soul without purifying and strengthening it; or that the congregations are chiefly composed of such as have merely, as it were breathed the intoxicating gas of such preaching, and are therefore Christians only while this continues to make them loud and noisy, rather than still and humble. This is not the fact: there are many able, pious and pure dispensers of the very milk of the Word; and many, very many, who have drunk this milk of the gospel, in the American churches.

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#### LETTERS ON THE ATONEMENT.—No. V.

DEAR BROTHER—

The doctrines of the two schools in relation to the atonement, have now been compared in three particulars. It has been shown, I trust, that in regard to its extent, in regard to a free and unfettered preaching of the gospel, and in regard to the riches of Divine grace displayed in our salvation, the views of the new school have no superiority over those of the old; and that the latter present the riches of Divine grace in by far the strongest light.

Let us now proceed to institute a contrast between these conflicting views, in several other particulars; in which, I think, it will clearly appear that ours have a most decided advantage.

1. Let us compare the *nature* of the atonement as explained and advocated by the two schools respectively, and see whose views and representations accord best with *scriptural truth*. The nature of the atonement is not a subject on which human philosophy should speculate. It is matter of pure revelation; and nothing farther can be known of it than God has been pleased to reveal. The Bible is our teacher; and those views which accord with the instructions of inspired writers must be true, while those which disagree or depart from them must be false.

The advocates of the *indefinite* scheme, differ in their views of the nature of the atonement. Some say, it consists in making a display of the evil of sin, and an exhibition of Divine justice. Others represent it as consisting in a satisfaction to public justice for sin in general; but they deny that a proper, real satisfaction for the sins of believers was made to Divine justice, so that they can, on *legal principles*, be set free from the curse of the law.

They admit that Christ's sufferings are a *substitute* for our punishment; but they deny that He was the *substitute* of his people, and that, charged with their sins, he endured the *penalty* of the law, and thus made a real satisfaction for them, and paid a real *price* for their redemption. They all speak of the atonement as merely opening the door, and removing the obstacle in the way of the exercise of mercy. Let me cite a few quotations from a recent publication—"The atonement consists, not in cancelling the demands of the law for *one* or *all* men, but in *opening the door of hope*, in rendering the pardon of sinners consistent with the character, law and universe of God."\* Again: "This atonement *MERELY opened the door of mercy*; it prepared the way for the offer and the exercise of pardon."† Again: "The atonement does not of itself save a single soul. It *BARELY opens the door* for the accomplishment of this object by free and sovereign grace."‡

Now, these views are, in my opinion, repugnant to plain and decided testimonies of holy scripture, and tend to destroy the very nature of the atonement.

The sacred writers speak of the death and righteousness of Christ, in more exalted terms than our brethren bestow on them. They teach us to attribute to his divine sacrifice, much more than the bare honour of opening a door of hope and mercy to sinners. They tell us that the Saviour, by his *sufferings*, became the "*author of eternal redemption* to all that obey him." Heb. v. 9. They tell us that on the ground of his *sacrifice* and intercession, Christ "is able to save to the uttermost them that come unto God by him." Heb. vii. 24—27. They assure us that his *BLOOD cleanseth from all sin*; and that it *purges* the "conscience from dead works to serve the living God." And it has been shown, in a former letter, that *forgiveness, reconciliation, justification, sanctification, adoption, and eternal life*, are all attributed to the sacrifice and righteousness of our divine Redeemer, as their meritorious and procuring cause; and consequently that, while grace reigns in our salvation, it reigns through *righteousness* unto eternal life. We therefore deem it dishonouring to the invaluable atonement of our Lord Jesus Christ, which the holy scripture represents as being the spring of every blessing of salvation, to speak of it as *MERELY opening a door of hope and mercy*. The Bible speaks of his sacrifice in sublimer strains of praise—"Unto him that loved us, and *washed us from our sins in his OWN BLOOD*, and hath made us kings and priests unto God and his Father; unto him be glory and dominion for ever and ever—Amen."

\* Beman.

† Ibid.

‡ Ibid.

Rev. i. 5, 6. "Thou wast slain, and *hast redeemed us to God by THY BLOOD* out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. v. 9, 10.

If the atonement consisted, as our brethren affirm, in a display of the evil of sin and of Divine justice, it might reasonably be expected, that the inspired writers would have stated the fact. But in what passage is it stated? Frequently, indeed, the death of Christ is called an *expiation* or *purging away of sin*, a *propitiation*, a *ransom*, a *price*, a *reconciliation*; but no where do they denominate it a display of the evil of sin and of Divine justice. That there was such a display, and that in the highest degree, is readily admitted. This, however, we are not expressly taught; we are left to infer it from the mysterious transaction on the cross, viewed in connexion with its causes and its effects. In no passage of scripture that I can recollect, is the death of Christ spoken of as exhibiting the evil of sin and the justice of God. I am not ignorant that our opponents will immediately refer to a passage in Rom. iii. 25, 26, as furnishing a proof that we are taught to regard the Redeemer's death as an illustrious display of Divine justice. But, I apprehend, the righteousness there mentioned means, not an *attribute* of the Godhead, but that *glorious righteousness* of Christ, of which the sacred writer had spoken in the preceding verses; and of which he treats throughout this epistle, as the ground of a sinner's justification; and through the medium of which Jehovah can, consistently with his own glory, bestow salvation on every one who believes in Christ, and thus appear a just God, while he assumes the character of a Saviour.

Now, this profound silence of scripture on the point, furnishes conclusive proof that the atonement does not consist in a display of the evil of sin and of Divine justice. The fact is, this display is the *result* of the atonement, and not the atonement itself; just as the glorious sight or appearances which our eyes behold, when the sun pours his beams upon heaven and earth, are the *effect* of his light, and not the light itself.

Besides, if a display of the evil of sin and of Divine justice were all that was required to constitute an atonement, it might be asked, where was the necessity for the sufferings of the great Immanuel? Has not such a display been made in the sufferings and death both of rational and of irrational creatures? Is not such a display made, and will it not be eternally made, in the torments of the damned? Was all this insufficient? Was a more awful spectacle required, a sacrifice of greater value, in order to produce a stronger impression on the minds of the in-

telligent universe? Should this be admitted, it would furnish no reason why the sufferings of the present and the future world should not be regarded as forming constituent parts of the atonement. But how opposite would this be to the language of holy scripture, which every where attributes the great work of propitiating an offended Sovereign to Christ alone, exclusive of the agency of any creature either in heaven or on earth!

In a subsequent letter it will be shown, that, on the principles adopted by our opponents, there is really no display of the evil of sin and of Divine justice. I now proceed to explain and vindicate the views which the advocates of a *definite* atonement entertain of its nature.

They believe that Jesus Christ, in accomplishing the salvation of his people, acted as their *legal substitute*; that he was *charged with their sins*; that he bare the *penalty* of the law; or endured the *punishment* due to them; and thus made a complete satisfaction for their guilt to Divine justice, and paid the price of their redemption. Such are the views of this mysterious transaction, exhibited in the life and death of the Son of God. If these views can be shown to be *scriptural*, then it will follow, as a necessary consequence, that the opposite views of our brethren must be *unscriptural*. Let us examine the subject carefully.

1. *Christ acted as the SUBSTITUTE of his people.*

Substitution is evidently conveyed in the meaning of the preposition '*hyper*,' *for*, when it is applied to the death of Christ. That this is its import in Rom. v. 6—8, can hardly be denied.—When Paul says, "Scarcely *for* a righteous man would one die, yet peradventure *for* a good man some would even dare to die," he clearly means dying in the *room* and *stead* of a good man, in order to save his life; and consequently when he speaks of the superior love of Christ, in dying *for* us, he must mean his dying, as *our substitute*, in our room and stead. "*Raphelius*," (Not. ex Xen. in v. 8.) says Doddridge, "has abundantly demonstrated, that '*hyper emon apethane*,' signifies, *he died in our room and stead*; nor can I find, that '*apothanein hyper tinon*,' has ever any other signification than that of *rescuing the life of another at the expense of our own*: and the very next verse shows, independent of any other authority, how evidently it bears that sense here; as one can hardly imagine any one would die for a good man, unless it were to redeem his life by giving up his own."

The Redeemer is expressly called a *surety*; that is, one who stands engaged to become the substitute of another, to fulfil his obligations, and pay his debts. "By so much," says the author of the Epistle to the Hebrews, "was Jesus made a *surety* of a



better testament." Ch. vii. 22. With this writer accords Peter, in exhibiting the Saviour as a substitute for sinners: "For Christ," says he, "hath suffered for sins, the just *for* ('*huper*,') the unjust"—the just *person* in the room and stead of unjust *persons*, "that he might bring us to God." The Redeemer himself teaches the same doctrine; for he tells us, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for" ('*anti*,') in the room and stead "of many." Now in these texts we are taught, not merely that the sufferings of Christ come in place of our sufferings, but that HE took *our* place, and endured the punishment that we should have endured, and laid down his life to save our lives.

This was no new doctrine in the Church of Christ. By the institutions of Moses, the Jews had become familiar with the idea of substitution. Through a long course of ages they had seen, by divine appointment, an animal substituted in the place of a human offender, and the life of the animal destroyed to save his life. And why this appointment of heaven? Could the life of a dumb animal save a rational creature from deserved vengeance? "It was not possible," says the apostle, "that the blood of bulls and goats should take away sins." Heb. x. 4.—Why then did the altar at Jerusalem continually stream with blood? Doubtless to typify "the offering of the body of Jesus once for all;" that "one offering" by which "he hath perfected for ever them that were sanctified." Animal sacrifices did in *type*, what Christ did in *reality*. They were *typical* substitutes; he was a *real true* substitute. "Christ our passover is sacrificed ('*huper*,') for us." 1 Cor. v. 7. The blood of bulls and of goats sanctified to the purifying of the flesh; but the blood of Christ purges the conscience from dead works to serve the living God. He offered up *himself*, his *person* for us. Heb. ix. 14. "He needed not daily, as those high priests, to offer up *sacrifice*, first for his own sins, and then for the people's: for this he did once, when he offered up HIMSELF." Heb. vii. 27. *He himself* was our *substitute*.

2. *Being the surety and substitute of his people, the Redeemer was CHARGED WITH THEIR SINS.*

They were imputed to him, and he became responsible for the satisfaction demanded by Divine justice. "It is forever impossible, in the very nature of things," says a sermon writer, "that Christ should be liable to suffer that punishment which the law denounced against the transgressor."\* And again: "But this idea involves a *literal transfer of character*. On this scheme

\* Beman, p. 34.

Christ, and not man, is the sinner. But Christ and man cannot exchange characters, because sin and holiness are *personal*, and cannot be transferred from one moral being to another. The sinful or holy acts of one person, may in a thousand ways, affect another—exert an influence upon his happiness or misery—but it can never be so transferred as to become his sinful or holy act.”\* Such are the assertions of a writer, who a little before had said, “We do by no means intend to deny the doctrines of *substitution* and *imputation*.” of consequence, we are to understand his affirming that the advocates of a definite atonement teach, by their doctrine of the imputation of sins to Christ, that there is such a transfer of moral character in this divine transaction, that it is no longer true that the sins which were actually committed by the sinner were actually committed by him, but were actually committed by Christ, who actually did not commit them.

That they do not teach an absurdity so extravagant, need not be told to any acquainted with their writings. Nor does it follow as a fair and legitimate consequence of their doctrine. In that admirable Epistle of Paul to Philemon in favour of Onesimus, he says,—“If he hath wronged thee, or oweth thee ought, put that to mine account,” (*touto emoi ellogei*,) *charge this to me, impute this to me.* “I Paul have written it with mine own hand, I will repay it.” Now here the apostle offers to become responsible for any debt that Onesimus might owe to his master, and requests Philemon to impute, or reckon the debts to him, and look to him for the payment. But according to the writer to whom we refer, this transaction was impossible; because it would involve such a transfer of character, that Paul would become the original contractor of the debt and not Onesimus. A benevolent man sees a poor debtor forced along the street by an officer of justice to prison; he is touched with compassion; he goes to the unfeeling creditor, and says to him, I will be surety for your debtor; charge the debt to me; I will pay it.—But he is met by the writer who rises up and says—“The thing is impossible. Such a transaction would imply that you, and not the debtor, had contracted the debt. His act is *personal*, and it can never become your *personal* act.

Now, from the imputation of Onesimus’ debts to Paul, and the reckoning of a debt contracted by another man to his surety, these absurd consequences follow, with just as much certainty as they do from the imputation of sin to Christ, as we hold the doctrine, that is, with none at all. Who does not see that, in the case of Paul, when Onesimus’ debt was charged to him, it still

\* Beman, p. 35.

remained true that the debt was *originally* contracted by Onesimus, and not by Paul? And who does not see, in relation to a surety, that, after a man has become responsible for the payment of another person's debt, it still remains true that the debt was originally contracted by this person, and not by his generous friend? Why then should any intelligent individual impute such absurdities to our doctrine? or how is it that the minds of some are so blinded by prejudice, that they cannot understand a divine transaction, which can be so aptly illustrated by familiar and daily occurring examples in human affairs? When we say that our sins were charged to Christ, our brethren certainly ought to know we do not mean that our sins were taken from us and *infused* into Christ, so that we became *innocent* and Christ *actually the sinner*: and I may add, our statements are so far from implying any thing of the kind, that it seems difficult to account for such erroneous conceptions, unless we attribute them to a wish to substitute misrepresentation for argument. By the charging of our sins to the Redeemer, we simply mean, they were so imputed, or reckoned to him, that he became responsible to divine justice for their penal consequences. Our opponents may affirm this to be impossible: but, if we search the scriptures, we shall find, that, in the judgment of inspired writers, it was not only *possible*, but a *glorious fact*.\*

This important truth was exhibited in the sacrifices under the ancient economy. Having brought the animal to the appointed place, the worshipper was required to put his hand upon the head of the *burnt-offering*. The victim being then slain, the blood was sprinkled round about upon the altar. Lev. i 3—5. The imposition of the offender's hand, it is believed, was generally accompanied with a confession of his sins: at least the act denoted his wish to have his guilt imputed to the animal, that, being slain in his place, he might escape deserved punishment. Certain it is, that, on the great day of atonement, the imposition of the high priest's hands was accompanied with a confession of the sins of the people; and the whole transaction exhibited, in the clearest manner, the imputation of sin to the animal. "And Aaron shall lay both his hands on the head of the live goat, and *confess* over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, *putting* them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall *bear upon him* all their iniquities unto a land not inhabited: and he shall let go the goat into the wilderness." Lev. xvi. 21, 22.

\* See Outram on Sacrifices.

It is not denied by the advocates of *indefinite* atonement, that these types were designed to prefigure the Redeemer and his work. This is plainly taught in scripture. "Christ our *pasover* is sacrificed for us." 1 Cor. v. 7. "Christ hath loved us, and given himself for us, an *offering and a sacrifice* to God, for a sweet smelling savour." Ephes. v. 2. In the epistle to the Hebrews, the inspired writer teaches us that the *tabernacle* or *temple* was a figure, and that the *law* and its sacrifices were shadows of good things to come. chap. ix. 9, x. 1. He also assures us of the superior efficacy of the Redeemer's offering, above the efficacy of the Levitical offerings: "For if," says he, "the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered *himself* without spot to God, purge your conscience from dead works to serve the living God?" chap. ix. 13, 14.

Now, the type being the *shadow*, and the antitype the *substance*, what was prefigured by the *former* must be found in the latter.—It follows, then, that as the victims under the law stood *figuratively* charged with the sins of those for whom they were offered, so the great victim, to whom they all pointed, stood *really* charged with the sins of all for whom he was offered.

With this fact, the language of the New Testament plainly and fully accords. "He," says Paul, "hath made him *to be sin* for us, who knew no sin, that we might be made the *righteousness* of God in him." 2 Cor. v. 21. *Made him TO BE SIN*—A figurative expression, say our brethren; and we reply, doubtless it is a figurative expression. Christ was not *literally* made *sin*: for sin is an act or quality of a rational creature; and no person can be so absurd as to believe Christ was converted into sin, any more than to believe the paschal lamb was converted into the angel's act of passing over the houses of the Israelites, because it was called the *pasover*. But what is the meaning of the expression? Does the apostle intend to teach us that Christ was stained with sin? Certainly not; for he bears his testimony that "he was holy, harmless, undefiled, and separate from sinners." What then is his meaning? The phrase was well chosen and selected, to convey a very important truth. There is a manifest *antithesis* between the two parts of the text; and it is reasonable to conclude that just as we are *made the righteousness* of God in Christ, so he was *made sin* for us. As we are made the righteousness of God in Christ by the *imputation* of the Redeemer's righteousness—according to the explanation of the author of the text, in other parts of his writings, when speaking on the subject, (Rom. iii.

22.) "Even the righteousness of God which is by faith of Jesus Christ *unto* all and *upon* all that believe;" and again, (chap. iv. 6.) "Even as David describeth the blessedness of the man unto whom God *imputeth* righteousness without works"—so Christ was made sin for us, by having *our sins imputed* to him, that he might justly bear the punishment of them.

But suppose we adopt the construction put on the phrase by some able commentators, that Christ was made a *sin-offering*, because sin offerings under the law were called *sin*; yet the result will be the same. For a question arises, Why were sin-offerings denominated *sin*? There certainly was a good and sufficient reason for this denomination, or the Old Testament writers would not have given it to the legal offerings: and no other reason can be assigned than the fact, that sin was imputed to the victim, and the victim was slain in place of the offender, whose iniquities it bore. In like manner our Redeemer became a *sin-offering*, by having the *sins* of his people *imputed* to him, and dying as their *substitute*. Peter was crucified; Paul was beheaded; thousands of martyrs shed their blood; and all suffered in consequence of *sin*; but neither Peter, nor Paul, nor any martyr ever became a sin-offering; nor is it ever in scripture said of any mere man that he was made *sin* for us. And the reason is that, although the prophets, and apostles, and martyrs suffered much, and in consequence of sin, yet none but Christ was ever charged with our sins, and died as our substitute, to make expiation for them.

In entire harmony with Paul, Peter inculcates the same important truth: "Who his OWN SELF *bare* OUR SINS, in his own body on the tree, that we being dead unto sin, might live unto righteousness." 1 Pet. ii. 24. BARE OUR SINS. How? Sins were not a tangible mass that could be taken from us as a burden, and placed on the Saviour. Nor could they be infused into him, so as to render him inherently polluted by them. In what way then could he bear them? In no other than by having them *imputed*, *charged* to him, so as to be made responsible for their penal consequences. Or will any prefer saying the Redeemer bore the *punishment* of our sins? That this idea is included in the apostle's meaning we shall readily admit: but, if he bore the punishment of our sins, it will follow, that they were previously charged to his account; because this imputation was necessary to render him responsible for them, and make it just to inflict on him the punishment due to them.

"Abigail, when mediating between David and Nabal, when the former was provoked to wrath against the latter, and had determined to destroy him, (1 Sam. xxv. 24.) fell at David's feet



and said, 'Upon me let this iniquity be, and let thy handmaid, I pray thee, speak in thy audience, and hear the voice of thy handmaid.' And in verse 28 she calls Nabal's iniquity her iniquity. By this it appears, that a mediator putting himself in the stead of the offender, so that the offended party should *impute* the offence to him, and look on the mediator as having taken it upon him, and looking on him as the debtor for what satisfaction should be required and expected, was, in those days, no strange notion, or considered as a thing in itself absurd and inconsistent with men's natural notion of things." President Edwards, vol. viii. p. 515.

Again, observes this profound theologian in the same page: "The word translated here in Isaiah liii. 4 and 12, is *nasha*: the same word and the same phrase of bearing sin and bearing iniquity, is often used concerning things which are the types of Christ's priesthood and sacrifice, viz. the Levitical priests and sacrifices. It was no uncommon phrase, but usual, and well understood among the Jews; and we find it very often used in other cases and applied to others besides either Christ or the types of him. And when it is so, it is plain, that the general meaning of the phrase is lying under the *guilt* of sin, having it *imputed and charged upon* the person, as obnoxious to the punishment of it, or obliged to answer and make satisfaction for it; or liable to the calamities and miseries to which it exposes. In such a manner it seems always to be used, unless in some few places it signifies to take away sin by forgiveness." Edwards, vol. viii. p. 515.

In my next I shall proceed to show that Christ bore the penalty of the law, or endured the punishment due to our sins.

Affectionately yours.

*Note.*—The following note on the word "*condition*," was designed for page 229 of our last number, but as it was omitted, we insert it here—see the 10th and 15th lines from the top of that page.

Some old divines who are substantially orthodox in their views, distinguish between the *covenant of redemption* and the *covenant of grace*: meaning by the former the eternal transaction between the Father and the Son for the redemption of sinners, of which the righteousness or perfect obedience of Christ is the sole condition; and by the latter, the transaction between God and the sinner, by which he is put in possession of the blessings of Christ's purchase; and that in this, faith and repentance are required as a condition in a certain sense; not meaning thereby, however, either that the sinner is capable of performing these exercises of himself, or that they are meritorious of an interest in Christ, for according to these divines, they are as really and truly the free gift of God, and parts of salvation as the blessings of pardon and eternal life. With these, the views of the writer of these letters seems to coincide. As however, there does not appear to be any foundation in the Scriptures for the above distinction, and as it leads to a mode of speaking about faith and repentance, very liable to be taken in a legal sense, we think it much better to follow the views of the great body of orthodox divines who view the covenant of grace as *one*, being

made with Christ from eternity as the representative of his seed, that according to the provisions of this covenant they are brought into it in the day of effectual calling, and that faith and repentance are not properly a condition, though required in order to salvation as a part of duty, but as blessings of, and an *evidence* of interest in this covenant. On this subject see Larger Catechism, Question 31, 32. Declaration and Testimony of the Associate Church. Art. xii.

### THE THEATRE,

In this city, says the *Boston Recorder and Telegraph*, was opened for the season on the Monday evening of last week. We do not mention this fact to give *information*;—we mention it to excite christians to pray against the wide-spreading pestilence; to exhort Christian parents to keep their children from the vortex of destruction; to sound an alarm among all ranks of society, where a relic of virtue or morality remains, and beseech them to feel, and tremble while they feel, that “the hour of temptation is come.” We mention it too, for the purpose of introducing the following extract. It was written by a wise man, who well understood his subject, and the foundation of private and public morals; by a man of urbanity and politeness, who would not rudely assail the innocent practices of any portion of the community. Having mentioned and condemned the amusements of Horseracing, Cock-fighting, Bull-baiting, and Gaming, Dr. Dwight proceeds as follows:

“From the gaming table turn your researches next to the *Theatre*. Think, first of the *almost uniform character* of the miserable wretches, who are trained to create the diversion. How low are they, almost without an exception, fallen; and how low do they fall, of course, by the deplorable employment, to which they are most wickedly tempted to devote themselves! If you are at a loss, read a history, or even a professed panegyric, of this class of mankind. You will find it filled up with crimes, which disgrace the name even of sinful man, and with characters which are a blot even on this guilty world. Consider, next, the *Performances*, which these unhappy men and women are employed to exhibit. How few can be read without a blush, or without a sigh, by a person not seduced by habit, or not lost to virtue, and even to sobriety! How great a part are mere means of pollution! What art, labour and genius, are engaged in them to garnish gross and dreadful vice; to disguise its nature and effects; to robe it in the princely attire of virtue; and to crown it with the rewards of well-doing! How often is even common decency insulted, ridiculed, and put to flight! In how many ways, and with how much art, is corruption softly and secretly instilled into

the soul! In how many instances is virtue defaced, dishonoured, and, like the Saviour of mankind, crowned with thorns, sceptred with a reed, and mocked with pretended and insolent homage!

"Turn your eyes, next, to *the Audience*, whose wishes and property give birth to the whole establishment. Of whom is this audience composed? Of how few persons, whom virtue ever knew, or with whom she would not blush to confess her acquaintance! Of how many, who are strangers to all good! Of how many, who are ignorant even of decency; to whom vice is pleasing, and grossness an entertainment.

"Accordingly, all the course of exhibition, except a little part thrust in as sacrifice to decency and reputation, is formed of polluted sentiments, and polluted characters, in which whatever is not directly and openly abominable is meant merely as the white covering, intended to shroud from the eye the death and rottenness within. Our own copious language, employed in the thousands of dramatic performances, probably cannot boast of a sufficient number of plays, such as an Apostle would have pronounced innocent, to furnish a single stage for a single season.

"From the Stage, men are directly prepared to go to *the Brothel*. The corruption of the one fits the mind, with no common preparation, to direct its course to the other."

### THE CHRISTIAN PHILOSOPHER,

*Or the Connection of Science and Philosophy with Religion.*

(pp. 397, 12 mo.)

A work, bearing the above title, has lately been republished in this country. Its author is *Thomas Dick*, formerly a clergyman belonging to the Secession Church in Scotland, and who, from the particular turn of mind and talent for which he was distinguished, and the course of study he has pursued, is qualified in an eminent manner for the production of such a work. It is divided into five chapters, the *first* of which contains an illustration of the natural attributes of Deity, and forms a brief system of Natural Theology. In the *second*, he takes a cursory view of some sciences which are related to religion and Christian theology, such as Natural History, Geography, Geology, Astronomy, Natural Philosophy, Chemistry, Anatomy, Physiology, and History. Chapter *third* treats of the relation which the inventions of art bear to the objects of religion. Chapter *fourth* contains an illustration of scriptural facts from the system of nature; and he concludes in the last chapter, with a view of the beneficial effects which would result from connecting science with religion. The whole is written in a popular and engaging manner, and calculated to lead the mind into an extensive and interesting field of thought, and enlarge our views of nature's works, and of nature's God. It will be found to comprise a popular description of a greater number of scientific facts than is

to be found in any other volume of the same size. The object of it is "to illustrate the harmony which subsists between the system of nature and the system of Revelation, and to show that the manifestations of God in the material universe ought to be blended with our views of the facts and doctrines recorded in the volume of inspiration." We know of no book on this truly interesting subject, better calculated to interest the young, to form a taste for reading and research, and to supply a fund of entertainment infinitely more rational, dignified and useful than dancings, frolics and bar-room associations. We extract, as a specimen of the style and manner of the work, a part of the second section of the last chapter, on the tendency of connecting science with religion, to enable Christians to take AN EXTENSIVE SURVEY OF THE KINGDOM OF GOD. p. 340—346.

"How very narrow and limited are the views of most professors of religion respecting the universal Kingdom of Jehovah, and the range of his operations! The views of some individuals are confined chiefly within the limits of their own parish, or at farthest, extend only to the blue mountains that skirt their horizon, and form the boundary of their sight. Within this narrow circle, all their ideas of God, of religion, and of the relations of intelligent beings to each other, are chiefly confined. There are others who form an extensive class of our population, whose ideas are confined nearly to the county in which they reside, and to the adjacent districts; and there are few, comparatively, whose views extend beyond the confines of the kingdom to which they belong—though the whole island in which we reside is less than the two-thousandth part of the globe we inhabit. Of the vast extent of this earthly ball, of its figure and motions, of its continents, seas, islands, and oceans; of its volcanoes and ranges of mountains, of its numerous and diversified climates and landscapes; of the various nations and tribes of mankind that people its surface, and of the moral government of God respecting them, they are almost as completely ignorant as the untutored Greenlanders, or the roving savage. With regard to the objects which lie beyond the boundary of our world, they have no precise and definite conceptions. When the moon is "walking in brightness" through the heavens, they take the advantage of her light to prosecute their journeys; and, when the sky is overcast with clouds, and they are anxious to travel a few miles to their destined homes, they will lift up their eyes to the heavens to see if any of the stars are twinkling through the gloom, that their footsteps may be directed by their glimmering rays. Beyond this they seldom soar. What may be the nature of the vast assemblage of shining points which adorn the canopy of their habitation, and the ends they are destined to accomplish in the plan of the Crea-

tor's operations, they consider as no part of their province to inquire.

" Their minds, fair Science never taught to stray  
Far as the Solar Worlds, or Milky Way."

How very different, in point of variety, of grandeur, and of extent, are the views of the man who connects all the different departments of knowledge, and the discoveries of science, with his prospects of God's Universal Dominions and Government?—With his mental eye he can traverse the different regions of the earth, and penetrate into the most distant and retired recesses where human beings have their residence. He can contemplate and adore the conduct of Divine Sovereignty, in leaving so many nations to grope amidst the darkness of Heathen Idolatry,—he can trace the beams of the Sun of Righteousness, as they gradually arise to illumine the benighted tribes of men,—he can direct his prayers, with intelligence and fervour, in behalf of particular kindreds and people,—he can devise, with judgment and discrimination, schemes for carrying the "Salvation of God" into effect,—he can realize, in some measure, to his mental sight, the glorious and happy scenes which will be displayed in the future ages of time, when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ," and when the "everlasting gospel" shall be published, and its blessings distributed among all who dwell upon the face of the earth. He can bound from this earth to the planetary worlds, and survey far more spacious globes, peopled with a higher order of intelligences, arranged and superintended by the same Almighty Sovereign, who "doth according to his will among the inhabitants of the earth." He can wing his way beyond the visible region of the sky, till he find himself surrounded on every hand with suns and systems of worlds, rising to view in boundless perspective, throughout the tracts of immensity—diversified with scenes of magnificence, and with beings of every order—all under the government and the wise direction of Him who "rules among the armies of heaven," and who "preserveth them all," and whom the "host of heaven worship" and adore. He can soar beyond them all to the Throne of God, where angels and archangels, cherubim and seraphim, celebrate the praises of their Sovereign Lord, and stand ready to announce his Will, by their rapid flight to the most distant provinces of his empire. He can descend from that lofty eminence to this terrestrial world allotted for his temporary abode, and survey another unbounded province of the Empire of God, in those living worlds which lie hid from the unassisted sight, and which the microscope alone can descry. He can here perceive the same



Hand and Intelligence which direct the rolling worlds above, and marshal all the angelic tribes—organizing, arranging, and governing the countless myriads of animated existence which people the surface of a muddy pool. He can speed his course from one of these departments of Jehovah's kingdom to another, till, astonished and overwhelmed with the order, the grandeur, and extent of the wondrous scene, he is constrained to exclaim, "Great and marvellous are thy works, Lord God Almighty!"—"Thine understanding is infinite!" The limits of thy dominions are "past finding out!"

By taking such extensive surveys of the empire of Jehovah, we are enabled to perceive the spirit and references of those sublime passages in the sacred writings, which proclaim the Majesty of God, and the Glory of his Kingdom. Such passages are diffusely scattered through the inspired volume, and have evidently an extent of reference far beyond what is generally conceived by the great mass of the Christian world. The following may suffice as a specimen:

"Thine, O Lord! is the greatness, and the glory, and the majesty; for all in heaven and earth is thine! Thine is the kingdom, O Lord! Thou art exalted above all, thou reignest over all, and in thine hand is Power and Might. Behold the heaven, and the Heaven of heavens, is the Lord's; the earth also, with all that therein is. Ascribe ye greatness to our God; for there is none like unto the God of Israel, who rideth upon the heavens in his strength, and in his excellency on the sky. Thou, even thou art Lord alone; thou hast made heaven, the Heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein; and thou preservest them all, and the Host of Heaven worshippeth thee. He divideth the sea by his Power: by his Spirit he hath garnished the heavens: Lo! these are only parts of his ways; but how little a portion is heard of him, and the thunder of his Power who can understand? The Lord hath prepared his Throne in the Heavens, and his kingdom ruleth over all. O Lord our God! how excellent is thy name in all the earth! who hast set thy glory above the heavens. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is *man*, that thou art mindful of him! His Kingdom is an everlasting Kingdom; Honour and Majesty are before him; *all the inhabitants of the earth are reputed as nothing in his sight*, and he doth according to his will in the army of heaven, and among the inhabitants of the earth. He measures the waters in the hollow of his hand; he meeteth out heaven with a span, and comprehendeth

the dust of the earth in a measure. He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their hosts have I commanded. The Most High dwelleth not in temples made with hands; for the heaven is his throne, and the earth is his footstool. With God is awful Majesty. Great things doth He which we cannot comprehend; yea, the Lord sitteth King for ever. Praise ye the Lord in the heavens; praise him in the heights; praise him all his angels; praise ye him all his hosts. Praise him sun and moon; praise him all ye stars of light; praise him ye Heaven of heavens. Praise him ye kings of the earth, and all people, princes and judges of the earth; both young men and maidens; old men and children—let them praise the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven.”

These sublime descriptions of the Supremacy of God, and of the Grandeur of his Kingdom, must convince every reflecting mind, of the inconceivable magnificence and extent of that Dominion “which ruleth over all.” It is quite evident, that we can never enter, with intelligence, into the full import, and the grand references of such exalted language employed by inspired writers, unless we take into view, all the discoveries which Science has made, both in the earth, and in the heavens, respecting the variety and extent of the Dominions of the Creator. If the “Kingdom of the Most High” were as limited in its range as most Christians seem to conceive, such descriptions might be considered as mere hyperboles, or bombast, or extravagant declamation which far exceed the bounds of “truth and soberness.” But we are certain, that the conceptions and the language of mortals can never go beyond the reality of what actually exists within the boundless precincts of Jehovah’s Empire. For, “who can utter the mighty acts of the Lord?” or “who can show forth *all* his praise?” The language and descriptions to which we have now adverted, seem to have had a prospective reference to later and more enlightened times, when more extensive prospects of God’s dominions would be opened up by the exertions of the human intellect. And were we to search all the records of literature, in ancient or modern times, we would find no descriptions nor language of such a dignified nature as to express the views and feelings of an enlightened Christian Philosopher, when he contemplates the sublimity and extent of Divine operations—except those which are to be found in the inspired volume—the strength, and majesty, and comprehension of which, no human language can ever exceed.

Again, by familiarizing our minds to such extended prospects

of God's universal kingdom, we shall be qualified and disposed to comply with the injunctions of Scripture, which represent it as an imperious duty, *to communicate to the minds of others such elevated conceptions.* This duty is enjoined in numerous passages of Sacred Scripture, particularly in the book of Psalms: "Declare his glory among the heathen, and his wonders among all people. I will extol thee, my God, O King. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts; and shall declare thy greatness. All thy works shall praise thee, O Lord; and thy saints shall bless thee. *They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men thy mighty acts, and the glorious majesty of thy kingdom.*" When we look around us in the world, and in the visible church, and mark the conceptions, and the conversation of the members of religious societies, we need scarcely say how little this ennobling duty is attended to by the mass of those who bear the Christian name. We hear abundance of idle chat about the fashions and politics of the day—how Miss A. danced so gracefully at the ball, and how Miss B. sung so sweetly at the concert; how Mr. C. acted his part so well in the character of Rob Roy, and how Mr. D. made such a flaming speech at the corporation dinner. We listen to slanderous conversation, and hear abundance of mean, and base, and uncharitable insinuations against our neighbours; which indicate the operation of malice, hatred, envy, and other malevolent tempers. We spend whole hours in boisterous disputations about metaphysical subtleties in religion, and questions "which gender strife rather than godly edifying;" but "to speak of the glory of God's kingdom, and to talk of his POWER," with the view of "making known to the sons of men his mighty works," is a duty which remains yet to be learned by the majority of those who profess the religion of Jesus. And how can they be supposed to be qualified to enter into the spirit of this duty, and to proclaim to others "the glorious majesty of God's kingdom," unless such subjects be illustrated in *minute detail*, and proclaimed with becoming energy, both from the pulpit, and from the press? These powerful engines, when conducted with judgment and discrimination, are capable of producing on the mass of mankind, a tone of thinking, and an enlargement of conception, on such subjects, which no other means can easily effect; and it is to be hoped, that more precise and luminous details, and more vigour and animation, will soon be displayed, in this respect, than in the ages that are past.

## Select Religious Intelligence.

### APOCRYPHA CONTROVERSY.

It appears from what has been elicited in the discussions on this controversy, that from the year 1812, almost all the copies of the scriptures which have been circulated by the Bible Societies on the continent of Europe, have had the Apocrypha either appended to, or intermingled with the canonical books of scripture. This was done partly to conciliate the Roman Catholics, among whom the Apocryphal books are received as on a level with, and forming a part of the inspired records. In so far, therefore, as during that time grants were made by the British and Foreign Bible Society to the Societies on the Continent, (and these were neither few nor small,) the funds of the Society were partly expended in printing and circulating the Apocrypha, contrary to the principle on which the Society rests, and which is held forth in all their declarations as the corner-stone of their strength and prosperity, viz—"that its sole and only object is the circulation of the holy scriptures, the pure, unadulterated Word of God, without note or comment."\* This practice, though it met with some opposition in the London Committee, was little noticed, and continued almost wholly unknown to the British public till the year 1824.—In the year 1821, some gentlemen from Scotland remonstrated against the practice with some members of the London Committee; and in 1822, an animated discussion on the subject took place in that body. Nothing, however, was effected; only that the evil complained of now became more public, and its extent began to be inquired into. In the mean time every exertion was made by individuals to prevail upon the members of the London Committee to endeavour to put a stop to the evil; and other individuals in London were seconding their exertions. But all attempts were unsuccessful. A complaint was then formally tabled at the meeting of the Committee, and a correspondence was opened, during which the most strenuous efforts were made to put an end to the grievance that had been discovered. This happened in the year 1824, when the grant of 500*l* was voted to Leander Van Ess. This opposition to the practice of the London Committee has been made on two grounds. First, as being contrary to the grand constitutional principle on which the British and Foreign Bible Society is associated and has prospered, viz—"the printing and circulation of the holy scriptures, without note or comment;" and in the faith of which all contributions to its funds have been made. And secondly, they oppose the practice on the ground of *principle*. It is to give the sanction of the British and Foreign Bible Society to the circulation, as equally authentic, and of the same authority with the Word of God, not only of a book which is uninspired, and therefore on a level with other human productions, but of one far below the level of many human productions, as it is abundantly interspersed with falsehoods, false doctrines, superstitions and contradictions of itself and of the Word of God. For "when a Bible Society gives a book, under the name of the Bible, and accompanies the gift with the strong profession, and under the statutory restriction of giving nothing but the pure and unadulterated Bible, then, if there is any consistency on the part of the donor, and simple faith on the part of the receiver, it is clear that the dreams of human folly are put on a footing with the dictates of inspired wisdom: especially when connected with the fact, that the Apocrypha is viewed by those to whom it is given as a part of Revelation." To print and circulate the Apocrypha, therefore, in such circumstances, is plainly to propagate a falsehood, to bring discredit upon Revelation itself, and to injure the cause of religion, by blending it with fables and lies. Such are the grounds on which the Edinburgh Committee have acted; and their firm, consistent conduct has not been without a salutary effect, as the sequel will show. The grant of 500*l* was made to Leander Van Ess, under the restriction that the whole of this sum should be expended in printing the scriptures of the Old

\* The first grant from the funds, expressly allowing its application to the printing of the Apocrypha, was made in June, 1813.



and New Testament ; and that he was to procure other funds for printing the Apocrypha. This restriction, obviously *totally useless*, was all that could be obtained. All negotiations had hitherto been carried on privately between the Committees themselves. In May, 1825, the Edinburgh Committee published their "First Statement," giving an account of the Facts that had come to their knowledge respecting the management of the London Board, and stating their own unanimous resolution to withhold all contributions till such time as the Committee of the British and Foreign Bible Society should give ample security for their disbursement according to the constitutional principle of the Society, by "ceasing to allow any grants to Societies who circulate the Apocrypha, and making such changes in their own Board as to warrant the faith that this would be done." This step roused the attention of the public, and the London Committee found themselves compelled to do something. Accordingly, on the 1st of August a special committee was appointed "to consider the proceedings and communications on the subject of the Apocrypha." This special committee, on the 21st of November, reported the following resolution, which was adopted by the Committee, viz :

"That the funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those Books, and parts of Books, which are usually termed Apocryphal ; and, that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole, or of any one or more of such Books, be invariably issued bound ; no other books whatever being bound with them ; and, further, that all money grants to Societies or individuals be made only in conformity with the principle of this regulation.

This was confirmed at another meeting of the Committee on the 28th, at which Lord Teignmouth, President of the Society, presided. The following extracts from the Minutes of the Edinburgh Bible Society of the 12th of December, 1825, shew their proceedings in relation to it.

"The Committee of the Edinburgh Bible Society having maturely considered the Resolution of the Committee of the British and Foreign Bible Society, dated 21st November, 1825, and communicated by the Rev. Mr. Hughes to the Rev. Dr. Peddie,

"Resolve, that the said resolution is unsatisfactory, inasmuch as it is inconsistent with those views which this Committee deliberately adopted, on the very important subject it involves, and which are explained in their printed statement of the 18th of May last.

"That it is with deep and unfeigned regret that they thus find themselves disappointed in the hopes which they ventured to entertain of renewing their friendly intercourse with the British and Foreign Bible Society. But,

"That they feel it impossible to depart from the declarations contained in the statement above alluded to ; for it is plain that a grant of money made to any of the Continental Societies which are in the practice of circulating the Apocrypha along with the Canonical books, indirectly affords to such Societies, in terms of the statement, 'the means of printing and circulating the errors of the Apocrypha ; for it enables Foreign Societies to devote *their whole funds* to this object, much of which otherwise would be employed in printing and circulating the inspired books themselves. And the effect of the resolution thus is, to apply towards the Apocrypha, funds which notoriously are inadequate for supplying the wants of those numberless quarters of the earth, which are seeking for the pure word of God, but cannot obtain it.

"It does not appear, accordingly, to the Edinburgh Society, that any thing can effectually restore the Bible Society to the purity of its original object, which does not put an effectual check upon the circulation, along with its publications, directly or indirectly, of those books which are declared to be uncanonical.

"The Edinburgh Committee therefore hold that to carry into effect this principle, it is necessary that grants of money or books should be given only to those Societies which profess to circulate the inspired books, and the inspi-



red books alone. Without this, they do not conceive that the Christian world can be satisfied. And they again repeat, what they have already stated in former resolutions, that while without it the Bible Societies are actually doing what is wrong in itself, they are at the same time breaking faith with their subscribers, who have intrusted them with such ample means for the circulation of the Holy Scriptures.

(Signed)†

“GEORGE ROSS, *Pres.*”

A more detailed statement of the grounds on which the Edinburgh Bible Society Committee came to the above resolution, was immediately drawn up and circulated for the information and satisfaction of the public. This was called “The Second Statement,” and amounted to above 100 pages, giving a full exhibition of their grievances, and of what they considered necessary to give universal satisfaction on the subject.

On the 16th of January, 1826, the Edinburgh Committee received a letter from one of the Secretaries of the British and Foreign Bible Society, stating that they adhered to their resolutions of the 21st of November. They then resolved to adhere to their resolution of the 12th of December above given.—The subject, however was not at rest in the London Committee, and various modifications of that resolution were proposed and discussed. In the month of April, the London Committee sent a deputation of their number to Scotland. It consisted of the Rev. Mr. Hughes, Percival White and E. N. Thornton, Esq’s. Though they had no powers to determine any thing definitely, they conferred on the points at issue with great freedom and explicitness.—The following are the propositions that the Edinburgh Committee made to the deputation :—

I. That the fundamental law of the Society, which limits its operations to the circulation of the Bible alone, be fully and distinctly recognised; and that the circulation of the Apocrypha, which has hitherto taken place, be explicitly declared to have been a departure from that law.

II. That no farther connexion be held with Foreign Societies which in any manner circulate the Apocrypha.

III. That all Bibles belonging to the Society at home or abroad, in which the Apocrypha is contained, whether interspersed or appended, be immediately and effectually freed from it.

IV. That all stereotype plates belonging to the Society at home or abroad, or in the hands of any of its agents, which contain the Apocrypha, or part of it, be immediately destroyed.

V. That such changes take place in the Committee of Management, as shall afford a reasonable ground of confidence that no countenance shall be henceforth given to the circulation of the Apocrypha.”

The Gentlemen of the Deputation agreed to the third and fourth Articles. In place of the first they proposed to substitute the following :—

“That the fundamental law of the Society, which limits its operations to the circulation of the Bible alone, be fully and explicitly recognised; and that the circulation of the Apocrypha is inconsistent with that law.”

In place of the second Article they propose the following :—

“That this Society shall grant no pecuniary aid to any Society circulating the Apocrypha.

“That in all cases in which grants of Bibles or Testaments shall be made, whether gratuitously or by sale, the books be issued bound; and on the express understanding, that they shall be distributed without any alteration or addition.”

And the fifth Article they deemed unnecessary.

The result of all the reasonings, and of all that passed was, that the Committee considered there were still additional grounds for holding by the principles which they had formerly adopted, and which they had fully developed in their “Second Statement,” the details of which were allowed by the deputation to be substantially correct.

A Third Statement was then drawn up by the Edinburgh Committee; and sent to London before the meeting of the Society in May, the object of which was to illustrate the futility of even the amendments proposed as a method of preventing Apocryphal circulation at the expense of the British and Foreign Bible Society, and pointing out numerous ways in which its provisions would be evaded.

In the Report made by the Directors to the public meeting, three resolutions were reported as having been adopted on this subject. They are substantially the same as those made by the deputation at Edinburgh, and of course will not prove satisfactory to that Society. As they show what has been gained by the opposition that has been made, and contain what is now considered the authoritative interpretation of the Society's fundamental law, we give them entire.

"I. That the fundamental Law of the Society, which limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha.

II. That, in conformity to the preceeding Resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha; nor, except for the purpose of being applied in conformity to the said Resolution, to any Individual whatever.

III. That in all cases in which Grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any Society, the books be issued bound; and on the express condition that they shall be distributed without alteration or addition."

#### FARTHER ILLUSTRATIONS OF MASONRY.

The following communication respects an outrage on the laws of the community and the rights of the citizen, of so unparalleled a nature, that did it not rest on the testimony of men of indisputable respectability, and that sanctioned by a public meeting of the citizens of Batavia, it would be impossible to believe it. The facts alluded to, viewed in detail, show, more than any thing we have yet read of in a civilized country, the power and the disposition which persons, belonging to the self-constituted and superlatively virtuous society of Freemasons, have to trample with impunity upon any laws, and with savage cruelty to sacrifice the comfort, the liberty, and lives of men, to their unhallowed mysteries. It is worthy of notice, that though it is now seven weeks since these events took place, yet till last week, when some account of them was published in the *National Observer*, they were totally unknown to the public in this city: And so far as we have been able to learn, nothing or next to nothing has yet been done, by those whose business it is to give effect to our laws, to bring those who are guilty to punishment. In all this, there is no mystery when it is considered, that almost all the editors of our public prints, and not a few of our magistrates themselves are members of the fraternity, and it appears will not, or perhaps dare not expose the deeds of their craft by doing their duty to the public. It shall be our endeavour to obtain possession of all the documents and facts, relative to this illustrious display of Masonic virtue, and so far as we may deem them interesting to the public, or of use to guard the readers of the Monitor from the toils of this dark association, they shall not be withheld.

*For the Religious Monitor.*

#### HORRIBLE OUTRAGE.

MR. EDITOR—

The following transaction is without a parallel in the annals of our country, and is scarcely equalled by the dark and bloody proceedings of a Spanish Inquisition. It appears that a man by the name of William Morgan, a native of Virginia, and for

about eight years past a resident of the village of Batavia, Genesee county, N. Y. a seceder from the fraternity of Masons, was about publishing a book, supposed by them, to reveal some of their secrets, which produced among them no inconsiderable excitement. And on Monday the 11th of September, a band of them armed with clubs, (after an unsuccessful attempt had been made to fire two buildings, which contained printed sheets of the said book, and in which fifteen persons were sleeping at the time,) forcibly seized Morgan, and notwithstanding his loud cries for help, conveyed him to some place not known, and it is supposed by many, that he has been murdered, especially as many of the Masons themselves are bold to declare, that they think he has.—The writer of this article heard a Mason, a man of high standing in this city, justify the conduct of this banditti, at the same time declaring, that “they,” Morgan’s friends, “might find his bones, but that would be all they *would* find of him.”\* There is abundant reason to believe, that the obligations of the fraternity to each other, are paramount to the duty they owe the laws of their country, and every obligation, however sacred or binding. The wife of the unfortunate Morgan, subsequently received the most barbarous treatment from these savage monsters, and is now in the most deplorable condition of mind for the fate of her husband. But, Mr. Editor, what will be said of our free civil institutions when it is known, that WILLIAM R. THOMSON, the Sheriff of the county, connived at, and aided in this outrage, and that the influence of the Masons is so great as to prevent the execution of the laws on these offenders, although their names are *known*!—Governor Clinton, indeed, issued his proclamation for their apprehension, but even this, amounted to little more than a recommendation to the people of Batavia to keep the peace. Such things excite in every mind, not under the influence of masonic principles, feelings which it is not easy to suppress. We had better be the slaves of the most despotic government on earth, than tamely submit to such outrage. May the spirit of our fathers rise and overwhelm such a system of iniquity!

Let the young men of our country beware how they irrevocably bind themselves to an association, whose operations strike so deadly a blow at the very foundations of justice, humanity, and civil order—who, whilst they claim sole possession of *ALL the virtue of Oriental wisdom and Christianity!* in the face of day, and in defiance of the laws of God and man, drag from his helpless, weeping family, to secret bondage or death, a free unconquered citizen of these United States!

#### A CITIZEN.

We subjoin the following resolutions which were passed by the meeting of the citizens of Batavia, on this subject, Sept. 29.

*Resolved*, That this meeting deem it a sacred duty to their country, to themselves and their fellow citizens, to take all lawful means for the full investigation of these outrageous violations of the rights and liberty of a fellow citizen.

\* It may be proper to state that a subsequent attempt was made to soften down the expression a *little*, but with less apparent sincerity, than that with which the sentiment was uttered.

zen, however humble his situation in life, or however he may have secretly offended; and for that purpose,

*Resolved*, That the above statement of facts and circumstances be laid before the American Republic, and that such statement be accompanied with a suitable address, calculated to call the attention of our fellow citizens throughout the United States, to these horrible transactions.

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## Ecclesiastical Chronicle.

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**ASSOCIATE PRESBYTERY OF CAMBRIDGE.**—At Barnet, Vermont, on the 27th September, Mr. Thomas Goodwillie was ordained to the office of the holy ministry and admitted as assistant and successor to his father, the Rev. David Goodwillie, now in the 48th year of his ministry. An appropriate sermon from 2 Cor. ii. 16.—“Who is sufficient for these things?” was preached by the Rev. James Irvine of Hebron, and after being ordained to the work of the ministry by prayer and the laying on of the hands of the Presbytery, the charge to him was delivered by his father, and to the congregation by the Rev. Alexander Bullions of Cambridge; who concluded the services, by a sermon on Ephesians i. 22, 23.—“He gave him to be head over all things to the church.” The assembly was very large, supposed to exceed fifteen hundred, and conducted with great decorum. The day was favourable and all the services were in the field.

**ASSOCIATE PRESBYTERY OF PHILADELPHIA.**—Mr. William Easton was licensed to preach the gospel on the 1st of June, and Mr. John G. Smart on the 17th of August. Mr. Easton has since that time received a call from the united congregations of Octorara Oxford and Muddyrun.

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## Summary of Religious Intelligence.

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### EUROPE.

Our arrivals during the last month bring us very little intelligence, that can be called new, and as our room in this number is nearly occupied, we shall be very brief on this head. In a speech delivered at a late monthly concert for prayer, in behalf of missions, it was stated that though it is now only about thirty years since missionary exertions began to engage the public attention, there are already throughout the world, 300 missionary stations, 984 missionaries, (400 of whom are natives,) 40 printing presses, 130,000 scholars, and in the judgment of charity, 40,000 converts to Christianity and vital godliness. The population of the world, yet strangers to Christianity, is six hundred millions. “There is yet very much land to be possessed.”

**SCOTLAND.**—The Glasgow papers, received by late arrivals, give the names of nine or ten auxiliary societies, which have dissolved their connection with the *British and Foreign Bible Society*, and sent their funds to the *Edinburgh Bible Society*. They state, as a reason for their proceedings, that they are dissatisfied with the conduct of the London Committee, in permitting the Apocrypha to be circulated in connection with the Holy Scriptures.

**IRELAND.**—About two years ago a proposal was made for uniting the Protestant Episcopal church with the Roman Catholic church. It is now proposed to unite the former with the Presbyterian church of Ireland! What next?

**CONSTANTINOPLE.**—About seven hundred testaments have been distributed in this city during the past year, double the number of the year proceeding.

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### ASIA.

**Ceylon.**—At this missionary post the gospel, for some time past, seems to have been attended with great success. At Oodooville, and Jaffna, on the 26th of July last, forty-one, some of them old, but most of them young, were formally admitted as members of the christian church. The season was pecu-



ially solemn and affecting: those of them who had children brought them forward to be baptised, and eighty-six in all, sat down to the communion table in the presence of the heathen; these also, seem to have been deeply impressed with the solemnity of the scene.

**BURMAH.**—In our last we mentioned the safety of the missionaries, Mr. and Mrs. Judson, and Dr. Price. Letters have been received from them, giving an account of their sufferings which, they say, appear to them upon reflection, more like a "horrid dream," than reality. They were received under the protection of the British army and treated with the greatest kindness. A large field of labour is now open for them, in which they will labour under effectual protection. There is every reason to hope, that all that has yet happened at this scene of war, will turn out for the furtherance of the gospel.—"O Lord, how unsearchable are thy judgments!"

**SANDWICH ISLANDS.**—Copious statements have been recieved from this interesting field of missionary labour, under date of October 24th, 1825, and down to the beginning of 1826. They give a very cheering account of the success of the mission generally. The preaching of the gospel is well attended, the schools are in prosperous operation, the press is constantly at work, and the demand for books is very great. In December eight were added to the church.

### AMERICA.

**LABRADOR.**—The ship Harmony belonging to the United Brethren, which brings them their annual supply, arrived at Hopedale on the 13th of July.—The appearance of this vessel is ever greeted with feelings of peculiar interest, by the missionaries and their flocks, as she pays them her yearly visit. Mr. and Mrs. Stock, rejoined their fellow labourers in these inhospitable regions.

### View of Public Affairs.

**GREAT-BRITAIN AND IRELAND.**—Parliament has been farther prorogued until the 14th Nov. Oats, rye, peas and beans, are to be admitted for a while. Accounts generally state that there is an improvement in the manufactures.—The distress continues unabated in Ireland, and attempts are making to connect it with the Catholic question.

**PORTUGAL.**—A conspiracy is said to have been discovered at Lisbon, the object of which was to overthrow the new Constitution, and establish the Queen's party. Five hundred persons of police are said to have been arrested.

**RUSSIA.**—The coronation of the Emperor Nicholas took place at Moscow, on Sunday 3d of Oct. The preparations were very splendid. The Grand Duke Constantine assisted at the ceremony and walked in the procession. It is said that war had broken out between Russia and Persia, the main object of which, on the part of Russia, is to find employment for her troops.

**GREECE.**—Something like infatuation seems to hang over the interests of this country in other parts of the world. After immense treasures have been expended in fitting out steam vessels for her service in England, they are found to be nearly unfit for use, owing to defects in the machinery. And of the two frigates which were building at New-York, one had to be sold to complete the other, though more money had been expended than was sufficient to have completed both. There has, it appears, been shameful waste, both here and in Britain, of the money contributed to aid a suffering and almost expiring nation. It is said that the Pacha of Egypt has offered \$20,000 to any person who will take Lord Cochrane alive.

**CONSTANTINOPLE.**—The plague that rages at Constantinople, together with the axe of the executioner, makes dreadful havoc among the inhabitants.

**UNITED STATES.**—In 1826 the amount of goods manufactured in the U. S. is estimated at \$250,000,000, \$25,000,000 of which, are exported. This is more than double the amount of 1816.

**STATE OF NEW-YORK.**—Governor Clinton has recommended the observance of Thursday the 7th December, by the people of this state, as a day of public prayer and thanksgiving.